

THE WHOLE WORLD REDEEMING:  
UNLEASHING THE REDEMPTIVE THEOLOGY AND MINISTRY OF  
THE SALVATION ARMY

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Dedicated to the two ladies who are everything to me ...  
I love you Shelley and Emma!

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## ABSTRACT

“To preach the gospel of Jesus Christ, and meet human needs in his name without discrimination” is the mission statement held by The Salvation Army internationally. The statement implies what the founder of The Salvation Army, William Booth, would call a “salvation for both worlds”: the spiritual and the social. While The Salvation Army has been actively fulfilling this mission through its places and people of worship and service, in most cases the mission is seen as having two parts and is executed separately. This thesis-project seeks to move The Salvation Army in Memphis TN from its mission integration mindset to a mission coordination model, recognizing that it is all one mission, and in doing so, help the Army to capture the full potential of its redemptive theology and practice once fully united.

CHAPTER 1  
THE PROBLEM AND ITS SETTING

**Introduction**

William Booth, the founder of The Salvation Army, penned the following words to one of the most well-known and beloved songs of The Salvation Army, “O Boundless Salvation”:

O boundless salvation! deep ocean of love,  
O fullness of mercy, Christ brought from above.  
*The whole world redeeming, so rich and so free,*  
Now flowing for all men, come, roll over me!

My sins they are many, their stains are so deep.  
And bitter the tears of remorse that I weep;  
But useless is weeping; thou great crimson sea,  
Thy waters can cleanse me, come, roll over me.

My tempers are fitful, my passions are strong,  
They bind my poor soul and they force me to wrong;  
Beneath thy blest billows deliverance I see,  
O come, mighty ocean, and roll over me!

Now tossed with temptation, then haunted with fears,  
My life has been joyless and useless for years;  
I feel something better most surely would be,  
If once thy pure waters would roll over me.

O ocean of mercy, oft longing I’ve stood  
On the brink of thy wonderful, life-giving flood!  
Once more I have reached this soul-cleansing sea,  
I will not go back till it rolls over me.

The tide is now flowing, I’m touching the wave,  
I hear the loud call of the mighty to save;  
My faith’s growing bolder, delivered I’ll be;  
I plunge 'neath the waters, they roll over me.

And now, hallelujah! the rest of my days,  
Shall gladly be spent in promoting his praise.

Who opened his bosom to pour out this sea,  
Of boundless salvation for you and for me.<sup>1</sup>

“O Boundless Salvation,” also referred to as “The Founder’s Song,” is a song that stirs up passion, conviction, and excitement when sung in Salvation Army meetings. One of the reasons it does so is because it serves as a reminder of God’s amazing plan of salvation for all people, as well as being a reminder of this great work that God has allowed The Salvation Army to be part of. This writer felt it was important to include all seven verses of this song, as it is progressive in nature and tells a story. It tells the story of God’s desire for a whole world redeemed, and how that is played out with a sinner deep in despair. It is quite startling to see just how deep and open the verses are. Expressions such as: bitterness, tempers, forced wrong, temptations, haunted with fears, joyless, and useless, are strong and telling. These words are very open about lost and desperate people and what they feel and go through. They are honest words, yet often these types of feelings and emotions are not openly shared in my experience of church today. These are words that can conjure vulnerable feelings, yet this is the very human nature that God sent Jesus to save. These negative words or phrases in the song are in contrast with other words, however, words such as rich, free, waters can cleanse, deliverance, better, soul-cleansing sea, bolder, and boundless salvation. In personal conversations about church music, this researcher has often heard it said that The Salvation Army must continue to sing its hymns, for they contain within them the church’s theology. Following this thought process, this particular Salvation Army hymn

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<sup>1</sup> The Salvation Army, *Salvation Army Songs* (London: Salvationist Pub. and Supplies, 1930), 1 (emphasis added).

is one that many Salvationists relate to, for they truly believe in the redemption of the whole world.

### **Personal Experience of the Writer**

My experience as a lifelong Salvationist (or member of The Salvation Army church), is that the Army truly believes that God's desire is to redeem His creation, and that it has a part to play in that. At the time of writing, this writer has been a Salvation Army officer for fourteen years. Within that time there have been opportunities that God has presented to serve the last, the lost, and the least, in a variety of capacities. From evangelistic outreaches and church services to social services and disaster work, the list could go on indefinitely. God's hand has been witnessed at work in and through those programs and services, as well as in and through those people to whom He has entrusted this great work.

One experience that I had the opportunity to be part of helped shape my opinion that God allows The Salvation Army to be structured in such a way that it can truly be a part of His redeeming work in significant ways. This appointment was in Clearwater, Florida, where my wife Shelley and I were the corps officers.<sup>2</sup> It was there that we experienced something we firmly believed was of God, and it showed us what Salvation Army ministry truly could be. It all started in December 2011, when a gentleman by the name of Ryan Meo came through the doors of the Clearwater Corps.

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<sup>2</sup> The local Salvation Army centers of operation found in most towns and cities across the country are called corps. Each week a variety of people will meet for worship, cross-cultural services, fellowship, musical activities and other events. There may also be a variety of community outreach activities, as well as character building activities for youth and adults, and services and so on, which are part of the corps' program. All are welcome to attend Salvation Army meetings. Emergency relief, emergency shelter or other social services may also be available at the corps community center, though these are often offered at one or more separate nearby Salvation Army facilities. The leadership of corps is provided by officers called corps officers. The Salvation Army USA/Official Southern Territory Website, "Our Structure," accessed August 21, 2017, <http://salvationarmysouth.org/about-us/our-structure/#area>.

This was not the first time that he had come through the doors of The Salvation Army. He first walked through those of the Suncoast Adult Rehabilitation Center (ARC) on September 22, 2010. Ryan was someone who had made a six-month program into one lasting more than twelve months. Because of some negative behaviors, Ryan kept having to start the program over again. Yet the determination shown by the officers of that program, Majors Gary and Liz Wilson, meant they kept working with him, instead of dismissing him altogether. The Wilsons signaled my wife and I to look out for Ryan, as there was something about him that needed to be cultivated. This perception was echoed by Major Tim Gilliam, then Area Commander of St. Petersburg,<sup>3</sup> who had been mentoring and walking with Ryan through adherent classes while he was in the ARC program.<sup>4</sup>

As a corps, we thus took a real interest in Ryan. The officers of the ARC and corps (the Wilsons and Bells) strategized together, and the corps congregation were intentional about ministering with both Ryan and the other men of the ARC. This decision was demonstrated both in the corps setting and outside (by inviting these men to their homes, or taking them out to dinner, for example). The Clearwater corps truly modeled what Commissioner Phil Needham has called “community in mission,” and epitomized the way the church is described in his book of the same name: “The Church

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<sup>3</sup> Salvation Army operations in large metropolitan areas are often administered by an Area Commander. Under their command, there may be a number of Salvation Army officers commanding corps community centers and social service centers. The Salvation Army USA /Official Southern Territory Website, “Our Structure,” accessed August 21, 2017, <http://salvationarmysouth.org/about-us/our-structure/#area>.

<sup>4</sup> “Adherency” is a form of Salvation Army membership that varies from country to country. It never requires the same full acceptance of Salvation Army regulations as “soldiership” (full membership), but in many countries the adherent signs a Certificate of Recognition. The Salvation Army International, “Adherent Membership of The Salvation Army,” accessed August 11, 2017, <http://www.salvationarmy.org/ihq/7DBFBCA725142A5C802573B1004F315A>.

is called into the world to celebrate God's redemptive presence in the common life and to a transforming fellowship through which he can demonstrate the power of God unto salvation."<sup>5</sup> To best sum up what took place as an outcome of the intentional plan and community endeavor, Ryan is now a Salvation Army officer, running a command alongside his wife Amber. They have two beautiful children, and God is using Ryan and his family in beautiful ways to help bring others into a saving knowledge of Him. If that were not enough, Ryan brought two other men from the ARC with him: Joe Mercier and Chris Doborwicz. Joe and Chris experienced the same "community in mission" at the ARC and Clearwater Corps, and are now also both Salvation Army officers. Chris was asked about this process, and what he thought had taken place, and this was his response:

They saw me through the blood of Christ...that although I was a complete mess; they saw a person whom Jesus died for. Therefore, I was worth their energy, help, service, time, resources, and more importantly their love. When you give someone these "things" (we would call them life's most valuable resources) who knows darn well they don't deserve anything, it does something to them. And that's what happened to me, it changed me. Fully accepting me for who I was, what I had done, knowing my dirt...yet still inviting me to the table.<sup>6</sup>

This is a fine testimony to God's saving grace, and leads to the question, how can The Salvation Army continue to help play a part in ensuring there are more testimonies like this one? This testimony points to all the efforts (energy, help, service, time, resources, love) being truly helpful in this redemption process. Again, if that was not enough, Chris brought along a man named Robbie Coriston, who is now also a Salvation Army officer. Then Robbie brought along another man named Chris Pachik,

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<sup>5</sup> Phil Needham, *Community in Mission: A Salvationist Ecclesiology* (Atlanta, GA: Salvation Army Supplies, 1987), 36.

<sup>6</sup> Christopher Doborwicz, "TSA Redemptive," e-mail interview with author, July 7, 2017.

(referred to hereafter as Chris P. to differentiate him from Chris Doborwicz), who is currently in his second year of training to become a Salvation Army officer. In summing this story up, Chris P. had this to say, “The relationship between the Suncoast ARC and the Clearwater Corps that I had the privilege of being a part of is the only reason that five bonafide losers in the eyes of society can become men of honor and leaders of our different communities today.”<sup>7</sup> It is possible to see from these testimonies the importance of all resources and entities working together.

The Salvation Army is about God’s redeeming plan and work, and this writer cannot dismiss what was witnessed those few years in Clearwater. Redemptive leaders like the Wilsons, Gilliams, and my own family, showed these men God’s true plans for their lives, helped them to realize those plans, and then charged them to live these plans out. Dr. Rodney Cooper defines redemptive leaders as follows: “Redemptive Leaders not only unleash men and women to fulfill their calling, they reclaim them and show that even failure is never wasted. Redemptive Leaders model that God doesn’t use you IN SPITE of who you are—He uses you BECAUSE OF WHO YOU ARE.”<sup>8</sup>

These men could easily have seen themselves as merely drug addicts, alcoholics, criminals, failures—all of which would have been true assessments. Yet through the ministry of The Salvation Army Adult Rehabilitation Center, and The Salvation Army Corps, these men learned, claimed for themselves, and are living out God’s redeeming plans in their own lives, and in turn have become redeeming agents for others. This is

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<sup>7</sup> Christopher Pachik, “TSA Redemptive,” e-mail interview with author, July 7, 2017.

<sup>8</sup> Definition from Rodney L. Cooper, PhD, at Gordon-Conwell Theological Seminary in Charlotte, North Carolina. Taken from first-year syllabus and course description of the Redemptive Leadership Doctor of Ministry program, 2015 (emphasis original).

the work and ministry of The Salvation Army. William Booth, the founder of the Army put it this way in the book *Salvation Soldiery*:

The Salvation Army what a strange name! What does it mean? Just what it says—a number of people joined together after the fashion of an army, and therefore it is an army, and an army for the purpose of carrying Salvation through the land. It is neither more nor less than that. If it be wise and lawful and desirable for men to be banded together and organized after the best method possible to *liberate an enslaved nation, establish it in liberty, and overcome its foes*, then surely it must be wise and lawful and desirable for the people of God to join themselves together after the fashion most effective and forcible to *liberate a captive world, and to overcome the enemies of God and man.*<sup>9</sup>

This is the work The Salvation Army is privileged to be part of. God is at work bringing freedom to the captives, and salvation to the world, a salvation that is both present and future-based. It is a salvation that is for the heart and soul, as well as from earthly entrapments such as addiction, poverty, homelessness, and violence. In his closing statements describing the Suncoast ARC and Clearwater Corps, Chris P. remarked, “The relationship between these two Army entities will never be duplicated, but it can be replicated.”<sup>10</sup> My desire through this project is to show that statement to be true, since this type of redemptive ministry is exactly what the Salvation Army identifies with and claims as its own.

### **The Problem and its Setting**

The stories of Ryan and others, coupled with reminders of what The Salvation Army is called to be, are all positive reflections. What then is the problem? The problem arises with the realization that what took place in Clearwater is not the everyday norm

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<sup>9</sup> William Booth, *Salvation Soldiery* (Blackburn, Australia: The Salvation Army Australia Southern Territory, 2012), 24 (emphasis added).

<sup>10</sup> Christopher Pachik, “TSA Redemptive,” e-mail interview with author, July 7, 2017.

for Salvation Army ministry. To help define what is considered normal, this writer is not suggesting all Army clients are to become Salvation Army officers. The normal should be that of seizing the opportunities to go deeper with those whom God has entrusted into The Army's care and ministry. This thesis-project seeks to address the problems that create potential barriers to the dual ministry of The Salvation Army. In a paper written for a Salvation Army conference in Australia, Jason Davies-Kildea spoke of the problem this way:

This gap between what we (The Salvation Army) say and what we do is symptomatic of a deep divide between the dual elements of our mission—to preach the gospel of Jesus Christ and help those in need without discrimination. Once these are perceived as two, separate activities, we have already succumbed to a fundamental dualism and are compelled to prioritise in favour of the eternal above the temporal.<sup>11</sup>



The Crest, a symbol used since 1878



The Shield, a symbol used since 1901

For the sake of organization and focus, this researcher will narrow this issue to two main problems: internal and external. Internally, The Salvation Army tends to view itself as two separate missions: spiritual and social.<sup>12</sup> With the Army's continued growth, it has also seen the addition of even more entities, such as, but not limited to:

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<sup>11</sup> Jason Davies-Kildea, "Soul Salvation Whole Salvation," September 2, 2011. A paper prepared for the Thought Matters Conference, Australia Southern Territory.

<sup>12</sup> Allen Satterlee, *Turning Points: How the Salvation Army Found a Different Path* (Alexandria, VA: Crest Books, 2004), 70.

Adult Rehabilitation Centers (Rehabs), Kroc/Community Centers, thrift stores, disaster services, senior living centers, hospitals, schools, as well as many other ministries. All of these ministries have extended the Army's reach into the world that God wants to redeem, but have also created the possibility for the missional identity of the Army to become confused. The Army's junior soldier materials this writer was taught from (at children's church), introduces some of the symbols, or logos as they are often called of The Salvation Army.<sup>13</sup> Two of those symbols introduced were the crest and the shield. The crest is introduced as the church logo, while the shield is used for service. Could this simple teaching of the youth of The Salvation Army start a thinking process that this writer suggests could limit the impact of ministry? The symbols can be seen above, and the captions are taken from one of the Salvation Army websites.<sup>14</sup>

Given the internal lack of missional unity between these entities, a tension has been created within The Salvation Army's identity as a mission. Although this thesis-project will not go into detail about how the Army arrived where it now finds itself, there are many factors involved; for example, identifying more as a church versus identifying more as a social service agency, the history of the church, financial factors, the establishment of traditions, professionalizing of staff, etc. The purpose of this study is to acknowledge where The Salvation Army is, to look at some of the dangers if it continues in that direction, as well as to study what could be done to reach where it could go. Norman Marshall captures the essence of the problem in an essay that was published in *The Salvationist Lifestyle*. He states the following:

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<sup>13</sup> The Salvation Army, *Totally His Curriculum Book* (Alexandria, VA: The Salvation Army, n.d.), 77-78.

<sup>14</sup> The Salvation Army, "Symbols," accessed July 15, 2017, <http://www.salvationarmy.org.uk/history-symbols>.

A recent report indicates significant attitudinal changes on the part of soldiers. A dichotomy has evolved between these Army functions viewed as “social” and those viewed as “spiritual.” To quote the report: “Related to this finding is the strong desire among corps members for the Army to reassert strong goals and programs to spread the gospel and win people to Christ.” To the majority, social service is a secondary, almost incidental, outgrowth of the Army’s calling.” Secondary? Incidental? Is a snow shovel or a snow plow secondary or incidental in snow removal?<sup>15</sup>

This book, which is a compilation of many different essays aimed at Salvation Army soldiers, covers topics that are addressed by the “Articles of War” everyone signs. This document, also called the Soldier’s Covenant, is just that—who Salvationists claim to be and how they are to live their lives as Salvationists. Marshall’s paper shows that not only has the Army arrived at a place where there is a dichotomy between its two functions, but also at a place where priority is given to the so-called ministry functions, which has the effect of cheapening other functions the Army has been called to perform. Marshall continues as follows: “Corps members are reported as believing that the primary goal of The Salvation Army is to spread the gospel and win people to Christ. What Spirit-filled church doesn’t have the same goal? Had churches in 1865 been including the socially lost in their attempts to win people to Christ, The Salvation Army would never have been founded.”<sup>16</sup> The goal was, and must continue to be to spread the gospel, yes, but to do so to a group of people who are under-served by the church generally, and especially to those that The Army already has the opportunity to serve. The Army is not simply to become another church. God has and continues to raise up churches, but He has called this organization to be The Salvation Army.

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<sup>15</sup> John D. Waldron, *The Salvationist Lifestyle: An Anthology Salvationist Writings on the Pledges Contained in the Articles of War (A Soldiers Covenant) Signed by all Soldiers of the Salvation Army* (New York: Salvation Army Eastern Territory Literary Dept., 1989), 98.

<sup>16</sup> Waldron, *The Salvationist Lifestyle*, 98.

The book that contains this essay was published in 1989, and there is no date for the essay itself. Just following the date of the book's publication means that this piece was written twenty-eight years before this thesis-project. For Marshall to reach those conclusions, his concern about the issue must have developed over a number of years prior to writing. For soldiers to feel this way means that the leadership has paved the way for these views to come into being. Has the Army put thinking and practices in place that hinder its fully immersive redemptive ministry? This question and others are what this thesis-project seeks to address in the context of the Army's internal problem.

The other problem, which is external, and which plays a role in the present situation, has been articulated by many, and is summarized by Kennon Callahan as follows: "The day of the church culture is over." He continues, "The day of the mission field has come."<sup>17</sup>

The church in general faces, or needs to face, the fact that it is living in a post-church world. Gone are the days where people are just expected to be in church on Sunday mornings, because that is what they do. Callahan writes:

It is self-evident that we are no longer in the church culture that existed in the late 1940s and the 1950s. Statistical research, analyses of this culture, and long-range projections all clearly indicate that ours is no longer a church culture. Study after study and the steady decline of many mainline denominations confirm the fact. We are clearly and decisively entering the mission field of the 1990s.<sup>18</sup>

Given the time-frame of this assessment, it can only be supposed that the church is even deeper into this reality some twenty-seven years later. While this can be disheartening and discouraging for some, it should not be an overwhelming barrier for The Salvation

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<sup>17</sup> Kennon Callahan, *Effective Church Leadership: Building on the Twelve Keys* (San Francisco: Joseph-Bass, 1990), 13.

<sup>18</sup> Callahan, *Effective Church Leadership*, 13.

Army. In a chapter entitled, “Called to a Journey,” Needham writes as follows about the Salvation Army’s calling as a church:

A Church on the move (The Salvation Army) has more needs for leaders who will discern and speak the word of God than for those who will maintain traditions. It has not time to create an ecclesiastical hierarchy; ministry must be seen in a functional way as the exercise of Spirit-giving gifts for building up the body of Christ.<sup>19</sup>

The Salvation Army has been called to be on the move, to be pilgrims, to be missionaries, and while this external problem could be seen as a source of concern to the wider church the Army is a part of, the problem if addressed could actually help in reclaiming the Army’s calling and position.

### **Purpose of the Thesis-Project**

The purpose of this thesis-project is to discover if a focus on missional coordination between the Memphis Tennessee Corps (Kroc and Purdue) and Social Service entities (Adult Rehabilitation Center, and Center of Hope) can produce a deeper impact in redeeming the whole person of the clients the Army is blessed to serve. There is a desire also to show from this study that with a true missional identity, focus, and coordination, The Salvation Army can mobilize redemptive leaders, which would include officers, staff, and soldiers alike, leading to even more lasting changes in the lives and life of The Salvation Army in Memphis.

### **The Significance of This Thesis-Project**

Even though it no doubt happened in an innocent, non-intentional way, The Salvation Army has nevertheless suffered missional drift over the years. In Memphis,

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<sup>19</sup> Needham, *Community in Mission*, 42.

the social services programs have been conducted at the highest level, but there has been little to no connection with the corps units. This concern is coupled with corps that have a true heart for evangelism and ministry, yet struggle to find people to minister to. The disconnect has created a broken identity with minimal ministry impact, and what is seen as a large business presence. While the mission is still very much alive in The Salvation Army of Memphis, it needs to be realigned, reminding all (officers, soldiers, and staff) of The Army, and church's calling. This reminder would then charge those involved to reflect on that calling together, and then respond to that calling by helping to redeem the community as one Army. This missional unity will help all to realize fully the calling that has been given as The Salvation Army: a church that "preaches the gospel of Jesus Christ, *and does so while* meeting human needs in his name without discrimination."<sup>20</sup> The word "and" in our mission statement is important, without one or the other, there is a disservice to those entrusted to the Army's care. There is also a disservice to those who work for The Salvation Army and call it their church. People come to work for The Salvation Army in order to make a holistic difference in other people's lives, just as they come to be part of a church that exists, not only to preach the gospel to the poor, but to also be part of a work of transformation.

This researcher hopes that this thesis-project will impact The Salvation Army of Memphis in a significant way. A truly missional focus could affect the way the Army is as a church, a social change agent, a community partner, and a steward of what God has entrusted to it. This kind of missional unity could and should impact all behaviors.

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<sup>20</sup> The Salvation Army USA, "Mission Statement," accessed August 21, 2017, [www.salvationarmyusa.org/usn/mission-statement](http://www.salvationarmyusa.org/usn/mission-statement), (emphasis added).

## Questions

Can a corps congregation and social service staff work together to encourage, enhance, and engage in gospel work in a meaningful way? Is it possible to set up a system (a Mission Coordination Plan) to provide this process with accountability and measurement tools? Might this plan not only help in the redemption process for those the Army serves, but also the ministry of The Salvation Army itself?

## Hypothesis

If The Salvation Army were to experience genuine mission unity, it would better realize the full potential of the redemptive theology that it holds as its own.

## Definitions

*Corps*: “A Salvation Army unit established for the preaching of the gospel and service in the community.”<sup>21</sup>

*Mission Focus Plan*: A plan devised by the officers, soldiers, and staff of the corps and social service programs to ensure mission unity and intentionality in working together to bring about the full redemptive potential of The Salvation Army’s ministry.

*Mission Unity*: Needham defines this as a, “Church [that] organizes its whole life and work around its missionary purpose.”<sup>22</sup>

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<sup>21</sup> The Salvation Army International, “Glossary of Terms,” accessed July 7, 2017, <http://www.salvationarmy.org/ihq/2E8B895B1BBA4A0680256D4F00416D6B>.

<sup>22</sup> Needham, *Community in Mission*, 58.

*Officer:* “A Salvationist who has left secular concerns at God’s call and has been trained, commissioned and ordained to service and leadership. An officer is a recognized minister of religion.”<sup>23</sup>

*Redemptive Leadership:* “Leaders who guide others into finding and releasing the power of their own redemptive stories in their successes, failures, wounds and tragedies. They, then, are powerfully able to speak hope and healing, by God’s grace, into the hearts of others.”<sup>24</sup>

*Social Services:* The variety of programs and services that The Salvation Army employs to fulfill its mission to meet human need in His name without discrimination. These programs include, but are not limited to, emergency services, sheltering, feeding, disaster services, community centers, Adult Rehabilitation Centers, clothing closets, thrift stores, camps, and seasonal programs such as Angel Tree.

*Soldier:* “A converted person at least 14 years of age who has, with the approval of the census board, been enrolled as a member of The Salvation Army.”<sup>25</sup>

*Staff:* The Salvation Army employs professional staff for most service programs, such as social work case managers, accountants, childcare workers, and in many other professional capacities.

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<sup>23</sup> The Salvation Army International, “Glossary of Terms.”

<sup>24</sup> Rodney Cooper, “Redemptive Leadership,” PowerPoint presentation, slide 79.

<sup>25</sup> The Salvation Army International, “Glossary of terms.”

## Overview of Thesis-Project

In this thesis-project, the writer looks to address the problem of The Salvation Army potentially losing its missionary heartbeat. This study looks to show that The Salvation Army's mission drift has happened over time, since the Army's dual ministry has not allowed much time for reflection upon its own theology. This thesis-project seeks to show that a healthy reminder of, and reflection on, our redemptive and missional theology, together with officers, soldiers, and staff, should help set the Army's mission in a helpful and healthy direction. The identity of Salvation Army is crucial, and the Army must make decisions, work out of, and live within that identity. When this not fully accomplished, there is the potential to create missional confusion, complications, and even competition. Needham comments by saying that this problem has even made the Army at times "guilty of spiritual Phariseism."<sup>26</sup> Needham goes this far in order to point out that members of The Salvation Army are called to be missionaries, but have not always lived out that calling. The Salvation Army has a vital role in the universal Christian Church, a role it has been called upon by God to fulfill, and this thesis-project looks to help evaluate, test, and suggest ways that might help the Army to remember, reflect, and live within its redemptive theology and mission in Memphis, Tennessee.

This researcher will be using the Evaluative Research method to see this process through. Given where the Army is in this process, the hope is this will be a summative evaluation, as the intention is to add to, as well as tweak, some existing processes as evaluation takes place. This evaluation will be conducted with the understanding that

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<sup>26</sup> Needham, *Community in Mission*, 3.

The Salvation Army is aware of its theology, history, and where it currently finds itself. The project is divided into three parts: Remember our Call, Reflect our Commitment, and Redeem our Community, and these parts will be further broken down as follows.

### Remember our Call

The first part of the project is a time to be reminded of what The Salvation Army is. This researcher will conduct training with the four entities of the Army in Memphis, Tennessee. These entities will be organized as follows: The Purdue Corps will be aligned with the Purdue Center of Hope Social Services, and the Kroc Corps will be aligned with the Adult Rehabilitation Center. The thinking is to have a corps (a Salvation Army church) aligned with a social service program. The training will include Salvation Army theology, ministry philosophy, biblical studies, and some history. The training will utilize existing Salvation Army materials from the writings of Phil Needham, Roger Green, and William Booth.<sup>27</sup> The biblical and theological studies will echo much that is contained in Chapter 2 of this thesis-project. This time of remembering is designed to remind those in the training who they are (their identity as a Salvation Army), and what their calling is. In this training, this researcher also looks to present the problems facing The Salvation Army which this thesis-project addresses. As mentioned before, these problems have been broken down into internal and external issues. The internal problem is that of The Salvation Army seeing itself as separate ministries, and the external problem is that of living in a post-church world.

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<sup>27</sup> Works consulted include: *War on Two Fronts* by Roger Green, *Community in Mission* by Phil Needham, *In Darkest England and the Way Out* by William Booth, as well as the writing of other authors discussed in Chapters 2 and 3.

## Reflect on our Commitment

This second part of the project has two segments to it. The first is to have the corps groups (officers, soldiers, and employees) get together with their social service counterparts (officers, and employees) and reflect on what The Army's identity and calling means for what they are doing today. Time will be given to think and talk about where that identity is found, and where it is missing. This process and the findings it produces will help in shaping Chapter 4. The second segment of this period of reflection is given to developing a Mission Coordination Plan together. This process will allow for staff, soldiers and officers alike to coordinate ministries using each other's strengths and resources to better meet the needs of those the Army is privileged to serve. A Mission Coordination Planning sheet will be used to help narrow the focus and goals (see Appendix A). Participants will have absorbed relevant biblical and theological ideas, as well as the practical redemptive model. (Much of that material can be found in the literature review of Chapter 3.) The goal of this second segment is for plans to be drawn from our missional identity and theology, which will help us go deeper in helping to bring about the redemption of the souls and bodies of those the Army serves.

After the plan has been developed, it will be time to "Reflect our Commitment" in a different way—by living it out. The aim is to carry out this plan for three months and see what God does in and through it. After the three-month period, participants will evaluate what has happened, talk about victories, defeats, and hardships. They will identify what they wish to keep pushing forward with, and what they wish to change. It is my belief that it would be helpful to repeat this process every three months, and by so doing, ensure further integration. Such a reflection could become an integral part of our

yearly review process. I am just looking at an initial three-month period for this thesis-project, but if this proves helpful, I will recommend that The Salvation Army replicate this process every three months, to make sure that its efforts are measured, and that it is continuing to move forward with the ebb and flow of ministry.

### **Redeem our Community**

I reiterate that if The Salvation Army embodied genuine missional unity it could better realize the full potential of the redemptive theology that it holds as its own. It will be in realizing that full potential that the Army will be able to unleash a redemptive theology and work, thereby helping to redeem our community in Memphis that much more.

Following the review process, there will be a voluntary questionnaire concerning what has been gained from the process, and some general feedback. It is hoped to show that reminding ourselves who we are will further our mission, with ministry and decisions flowing directly from it. This will ultimately be shown through a mission coordination that takes place, and the outcomes from that. These findings and conclusions will be presented in Chapter 5 of this thesis-project.

### **Conclusion**

At time of writing America is in the midst of a total solar eclipse, which is dominating all news media, social media, and general conversations. NASA describes the event in this way on their website:

On Monday, August 21, 2017, all of North America will be treated to an eclipse of the sun. Anyone within the path of totality can see one of nature's most awe-

inspiring sights—a total solar eclipse. This path, where the moon will completely cover the sun and the sun's tenuous atmosphere—the corona—can be seen, will stretch from Lincoln Beach, Oregon to Charleston, South Carolina.<sup>28</sup>

“One of Nature’s most awe-inspiring sights.” This author was impressed by the eclipse, but not completely, because we live in Memphis, Tennessee. While Memphis had a good view of the eclipse, it only had 93 percent coverage, not the totality. For that reason, the city did not experience the full effects of a total eclipse, such as the following:

Nature will take heed. Depending on your surroundings, as totality nears you may experience strange things. Look. You’ll notice a resemblance to the onset of night, though not exactly. Areas much lighter than the sky near the Sun lie all around the horizon. Shadows look different. Listen. Usually, any breeze will dissipate and birds (many of whom will come in to roost) will stop chirping. It is quiet. If you feel a 10°–15° F drop in temperature it is not unusual.<sup>29</sup>

So as those in the city stood outside with solar glasses on, and experienced the temperature dropping just a bit, the birds were still chirping, there were no different-looking shadows to be found, and the sun’s corona was not seen. It was a good experience, but would leave many, including this author, wanting more, i.e., what could be experienced with totality.

The Salvation Army has an opportunity to be part of an amazing work of God because of its position within the greater Church. With positioning in evangelistic outreach, social services, disaster services, community centers, rehabilitation centers, and the many other ministries, there is an ability to have everything covered. But it is

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<sup>28</sup> NASA, “Eclipse: Who? What? When? Where? And How?” accessed August 21, 2017, <https://eclipse2017.nasa.gov/eclipse-who-what-where-when-and-how>.

<sup>29</sup> Michael E. Bakich, “25 Facts About the 2017 Solar Eclipse,” Astronomy.com, Monday, June 27, 2017, accessed August 21, 2017, <http://www.astronomy.com/great-american-eclipse-2017/articles/2016/06/25-facts-about-the-2017-solar-eclipse>.

only when this is done in its totality that the full effects of its holistic ministry will be experienced by The Salvation Army. The next chapter focuses on the biblical and theological framework that underpins this study.

## CHAPTER 2

### BIBLICAL AND THEOLOGICAL FRAMEWORK

#### **Introduction**

In this chapter, the author looks at what it means to be the church within the context of The Salvation Army's traditions and theology. This is important for this thesis-project for a variety of reasons. Firstly, there is a significant perception that what The Salvation Army truly desires to be identified as a church.<sup>1</sup> Secondly, in light of the previously-mentioned problem that we live in a "post-church" world, what does being a church mean biblically? It is from this context that this researcher will look at both the biblical and theological meanings of the New Testament church. This chapter then delves into the church's role in the redemption process (in this case The Salvation Army's role), backed up by the theological thinking of William Booth, the stance of The Salvation Army, and the biblical text. By looking at these matters, the goal is to show that, biblically and theologically, the identity of The Salvation Army is that of a redemptive agent within God's Church. With this understanding comes the hope that if The Salvation Army fully embraces that identity, it will truly release the redemptive theology that it has always held its own for a world that desperately needs it.

#### **The New Testament Church**

*The Baker Encyclopedia of the Bible* defines church as "a group or assembly of persons called together for a particular purpose. The term appears only twice in the

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<sup>1</sup> Henry Gariepy, *Christianity in Action: The International History of The Salvation Army* (Grand Rapids, MI: W.B. Eerdmans, 2009), 59.

Gospels (Mt 16:18; 18:17) but frequently in the Book of Acts, most of the letters of Paul, as well as most of the remaining NT writings, especially the Revelation of John.”<sup>2</sup> Commissioner Philip Needham defines church in the book *Community in Mission*, which is the Army’s ecclesiology, as follows: “The Church is not the Kingdom of God. It is that community which comes into being in response to the Kingdom. It is that community which receives the Kingdom and reorders its life in the light of the Kingdom’s dawning.”<sup>3</sup> Both definitions indicate a form of people: a group, assembly, or community come together for a common cause. Needham goes further in saying that the cause is to respond to the Kingdom of God. As believers, there is a call to recognize the Kingdom that Jesus proclaimed, as recorded in Mark 1:15: “‘The time has come,’ he said. ‘The kingdom of God is near. Repent and believe the good news!’”<sup>4</sup> The response as a community, as a group of people, is first to repent, and then to believe, and it is this belief that evokes the desire for others to come into the saving knowledge of Jesus and His Kingdom.

These two definitions are being used, along with the scriptures, to assert that the church from the Army’s standpoint, is a people who have heard, accepted, and experienced the gospel of Jesus Christ, and who understand that this good news is for all people. In response to this, they then forge ahead to help that Kingdom be known and understood here on earth. It is noteworthy that none of these definitions, scriptures, or theological concepts refers to a building, a religious structure, or a particular order. This

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<sup>2</sup> Elwell, Walter A., and Barry J. Beitzel. *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1997), 458.

<sup>3</sup> Philip D. Needham, *Community in Mission: A Salvationist Ecclesiology* (Atlanta, GA: Salvation Army Supplies, 1987), 14.

<sup>4</sup> All Bible references are from the NIV, unless otherwise stated.

is noted because of the way the missionary culture alluded to above very much fits the definition of church in an unchurched culture.

This missionary work of the church is fundamentally connected to God's redemptive plan. After defining the church, Needham writes: "As the new humanity and the redemptive fellowship, the Church is free to live its life in the world. As the object of God's love (John 3:16), the world is where the Church is called to *live redemptively*, give witness to the gospel and carry out its mission (Mark 16:15; Matthew 28:19, 20; Luke 24:47; Acts 1:8)."<sup>5</sup>

"Living redemptively" is a tremendous charge and purpose for God's church, and is exactly what the church is called to do in the world. William Booth would take this further by pointing out that this is to be done, not just in the world, but for two worlds. In his article, "Salvation for Two Worlds," Booth writes,

...as I came to look more closely into things, and gathered more experience of the ways of God to man, I discovered that the miseries from which I sought to save man in the next world were substantially the same as those from which I everywhere found him suffering in this, and that they proceeded from the same cause – that is, from his alienation from, and his rebellion against God, and then from his own disordered dispositions and appetites.<sup>6</sup>

Booth was overwhelmed by the feeling that the troubles that plagued those he was called to serve seemed to be beyond help, and because of that he wrote, "If we cannot save them for time, we will save them for eternity!"<sup>7</sup> Then, as the years brought more experience in ministry and God's leading, Booth wrote, "there also came another [discovery], which has been growing and growing in clearness and intensity from that

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<sup>5</sup> Needham, *Community in Mission*, 36 (emphasis added).

<sup>6</sup> Roger J. Green and Andrew M. Eason, *Boundless Salvation, Second edition: The Shorter Writings of William Booth* (New York: Peter Lang, 2014), 53.

<sup>7</sup> Green and Eason, *Boundless Salvation*, 53.

hour to this; which was that I had two gospels of deliverance to preach—one for each world, or rather, one gospel which applied alike to both.”<sup>8</sup> This quotation has stood out to this writer since reading it for this thesis-project. While it may or may not have been written intentionally, the phrase “two gospels” shows how The Salvation Army can and in fact has become confused about this concept. As Booth clarifies, it is one gospel; it is the same good news that is for all people. That gospel is an eternal gospel, and it is one that brings hope into utter despair and peace into our time right now.

As an aside, since greater detail about this matter will be provided in Chapter 4, this notion of two gospels is why this researcher is pursuing this issue, for this is where The Salvation Army perpetuates its identity problem in an innocent and mostly well-intentioned way. Mission integration continues to be the buzz word for the Army,<sup>9</sup> but integration implies two different missions, two different gospels, which need to be fused. From this writer’s study and what needs to be shown, Booth has already demonstrated that it is one gospel; that it is one gospel that is good for all, and what the Army needs to do is not integrate its missions, but coordinate the one mission that it already has: the salvation of the world. Booth continues in this vein by saying,

I saw that when the Bible said, “He that believeth shall be saved,” it means not only saved from the miseries of the future world, but from the miseries of this also. That it came with the promise of salvation here and now; from hell and sin and vice and crime and idleness and extravagance and consequently very largely from poverty and disease, and the majority of kindred woes.<sup>10</sup>

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<sup>8</sup> Green and Eason, *Boundless Salvation*, 53.

<sup>9</sup> André Cox, “It Is Not Either/Or: Keeping our Integrated Mission Together,” *The Officer*, July-August 2017.

<sup>10</sup> Green and Eason, *Boundless Salvation*, 53-54.

This is a gospel, a salvation, a redemption for the two worlds. With a charge to “live redemptively” as the church, and a thesis-project based upon a redemptive leadership model, it is necessary to look deeply at what redemption means, both scripturally and theologically.

## **Salvation**

With much of this thesis-project based on the concept of salvation for two worlds, it is important to understand that this is where much of the present mission confusion arises. In a paper prepared for the Thoughts Matter Conference of 2011, Jason Davies-Kildea points out, “A truly holistic understanding of the fullness of salvation—of boundless salvation—will not simply tie together social justice activities and evangelism in an artificial pairing, but will accept that these things are more fully one than we have realised and that ‘to divide them is to slay them.’”<sup>11</sup> The salvation for two worlds is simply that, one salvation, and has the same power for both the physical and spiritual worlds. Davies-Kildea continues:

In The Salvation Army today, the dominant concept of salvation has become a restrictive frame that exacerbates, rather than healing, the growing divide in missional focus. As David Bosch has rightly pointed out, “since one’s theology of mission is always closely dependent on one’s theology of salvation; it would therefore be correct to say that the scope of salvation . . . determines the scope of the missionary enterprise.” In order to bridge the gap, it’s essential that we learn to reframe. We need to rediscover the meaning of a salvation that is truly boundless. Until we do so, then social justice will always remain an added extra, rather than an integral part of our existence.<sup>12</sup>

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<sup>11</sup> Jason Davies-Kildea, “Soul Salvation Whole Salvation,” September 2, 2011. A paper prepared for the Thought Matters Conference, Australia Southern Territory.

<sup>12</sup> Davies-Kildea, “Soul Salvation Whole Salvation.”

The last paragraph sums up this entire thesis-project. Davies-Kildea goes on to argue that The Salvation Army could be suffering in its identity because of a lack of understanding of salvation. He writes:

The scope of salvation that is preached from many platforms is little more than “pie in the sky when you die.” As a result, our evangelical and social arms have become two separate missions because our concept of salvation is no longer big enough to hold them together. Furthermore, I think that the primary cause of this shrinkage is that we have bought into dualistic thinking. Dualism is prevalent in much of our language and consequently throughout the multitude of ways in which we worship, pray and engage in mission.<sup>13</sup>

It is important to understand that with the salvation for both worlds that will be discussed later, the salvation at hand is God’s. God’s salvation is great enough for anything. And thus, as has been pointed out above, when a view of salvation is no longer large enough, the Army’s identity is affected negatively, and the resulting dualistic thinking can lead to competitiveness. The Salvation Army believes in full salvation, and this corporate understanding of salvation is foundational to The Army’s identity as it shapes the way in which mission is carried out.<sup>14</sup>

## **Redemption**

In *The Baker Encyclopedia of the Bible*, the word redemption is defined as follows:

English words derived from a Latin root meaning “to buy back,” thus meaning the liberation of any possession, object, or person, usually by payment of a ransom. In Greek the root word means “to loose” and so to free. The term is used of freeing from chains, slavery, or prison. In the theological context, the term “redemption” indicates a freeing from the slavery of sin, the ransom or price paid for freedom. This thought is indicated in the Gospels, which speak of

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<sup>13</sup> Davies-Kildea, “Soul Salvation Whole Salvation.”

<sup>14</sup> Davies-Kildea, “Soul Salvation Whole Salvation.”

Christ who came “to give his life as a ransom for many” (Mt 20:28; Mk 10:45).<sup>15</sup>

This is not only an excellent definition of redemption, it is also an excellent way of looking at the ministry of The Salvation Army in Memphis, Tennessee. The Army is involved daily in trying to bring liberation to broken lives, and to breaking the chains of addiction, poverty, violence, and sin, all the while doing this in the name of Jesus, “who came to give his life as a ransom for many” (Mark 10:45). The Salvation Army has held to a theology of redemption since its inception. In *War on Two Fronts: The Redemptive Theology of William Booth*, Roger Green writes as follows:

For William Booth, especially in his later theology, the one true sign of the Church was participation in the work of redemption, both personal redemption and, after 1889, social redemption, leading ultimately to the establishment of the kingdom of God. This work was fundamentally connected to Booth’s doctrine of holiness, because he believed that only a holy people could accomplish a holy work and achieve a holy goal.<sup>16</sup>

Booth believed that the one true sign of the church was its part in redemption, or as Needham calls it, “living redemptively.”

In an article in *Christianity Today* entitled “William Booth’s Theology of Redemption,” Green states, “One word summarizes the theology of both William and Catherine Booth: redemption. That redemptive theology included three interwoven aspects: sanctification, the kingdom of God, and salvation.”<sup>17</sup> For the remainder of this chapter, the goal is to go more deeply into these three aspects, both in terms of their theology and the scripture behind them. Booth and The Salvation Army’s theology of

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<sup>15</sup> Elwell and Beitzel, *Baker Encyclopedia of the Bible*, 1827.

<sup>16</sup> Roger J. Green, *War on Two Fronts: The Redemptive Theology of William Booth* (Atlanta, GA: The Salvation Army Supplies, 1989), 56.

<sup>17</sup> Roger J. Green, “William Booth’s Theology of Redemption,” *Christianity Today*, accessed January 8, 2018, <http://www.christianitytoday.com/history/issues/issue-26/2627.html>.

redemption has in the past been represented diagrammatically. It starts with sanctification, both personal and corporate. Set apart for God, and His redemptive work, the Army seeks to introduce God's salvation to the world. It is a salvation from the personal hell people are in at the time, and a salvation that will last for eternity.<sup>18</sup> In the diagram there is an arrow added pointing back to sanctification, symbolizing that many converts find themselves living a holy, sanctified life within the Army ranks, and then in turn working for the salvation of others within those ranks as well. All of this culminates in the Army being a place where people can experience God's Kingdom on earth, and the Army's work is thought to help usher in God's Kingdom.

### **Sanctification**

Green points out that "redemption begins with justification by faith in Christ. Those who believed were pardoned of their sins and were at one with God."<sup>19</sup> This is the first part of redemptive theology for Booth, but Green extends this explanation by saying, "neither in his early ministry nor in his later ministry was justification by faith, nor personal salvation, the only focal point in Booth's doctrine of redemption. Booth was Wesleyan, and as such he believed that the doctrine of sanctification by faith was also central to the doctrine of redemption."<sup>20</sup> Salvation and sanctification were thus the foundation. For Booth, redemptive theology started with the doctrine of sanctification.

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<sup>18</sup> Green and Eason, *Boundless Salvation*, 54.

<sup>19</sup> Green, *The War on Two Fronts*, 34

<sup>20</sup> Green, *The War on Two Fronts*, 34.

Booth believed spiritual work could only be carried out by those possessing spiritual power. Writing in the *East London Evangelist* in April 1869, he declared:

But how much more might be done had you all received this Pentecostal baptism in all its fullness. If every soul were inflamed, and every lip touched, and every mind illuminated, and every heart purified with the hallowed flame. O what zeal, what self-denial, what meekness, what boldness, what holiness, what love would there not be? The whole city would feel it. God's people in every direction would catch the fire, and sinners would fall on every side. Difficulties would vanish, devils be conquered, infidels believe, and the glory of God be displayed. As it is written, Every valley would be filled, and every mountain and hill be brought low, and the crooked would be made straight, and the rough ways be made smooth, and all flesh would see the salvation of God.<sup>21</sup>

Hebrews 12:14 challenges us to, "Make every effort to live in peace with all men and to be holy; without holiness, no one will see the Lord." With the understanding that God's work is done by God in and through His people, the necessity for holiness in order to see God and His work can plausibly be argued.

Samuel Logan Brengle, someone who has written extensively on The Salvation Army's holiness theology, describes what holiness (sanctification) is in his book *Helps to Holiness*. He describes this process using the word "perfection," calling it perfect deliverance from sin (1 John 1:7), perfect love, i.e., a love that must expel from the heart all hatred and every evil disposition contrary to love and Christian perfection.<sup>22</sup> Brengle talks of this Christian perfection as an obedience of the heart that is aided by almighty power and boundless grace, and continues by saying, "It is that state of heart

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<sup>21</sup> Green, *The War on Two Fronts*, 38.

<sup>22</sup> Samuel Logan Brengle and Bob Hostetler, *Helps to Holiness* (Indianapolis, IN: Wesleyan Publishing House, 2016), 14-15.

and life which consists of being and doing all the time—not by fits and starts, but steadily—just what God wants us to be and do.”<sup>23</sup>

Because he was a Methodist minister before starting The Salvation Army, Booth followed the lead of John Wesley, and Green points out that this would have helped form the belief that “the sanctified Christian was called to works of service, especially among the poor. A holy life issuing in ministry to others was the ultimate qualification for successful battle in William Booth’s Salvation Army.”<sup>24</sup> Booth would have also come to understand that holiness was not only an expression of God’s will for individual believers, but also an expression of God’s will for The Salvation Army as a whole. Booth had a belief that the Army had been created and called to win the whole world for Jesus, and that it would require a sanctified Army to carry out this mission.<sup>25</sup> Two songs from the *Salvation Army Songbook* (most churches would refer to this as a hymnal), written by Booth, show these beliefs in both areas. The song “O Christ of Pure and Perfect Love” has a first verse that reads:

O Christ of pure and perfect love,  
Look on this sin-stained heart of *mine*!  
I thirst thy cleansing grace to prove,  
I want *my* life to be like thine.  
O see *me* at thy footstool bow,  
And come and sanctify *me* now!<sup>26</sup>

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<sup>23</sup> Brengle and Hostetler, *Helps to Holiness*, 15.

<sup>24</sup> Green and Eason, *Boundless Salvation*, 78.

<sup>25</sup> Green and Eason, *Boundless Salvation*, 79.

<sup>26</sup> The Salvation Army, *The Songbook of the Salvation Army* (London: Salvation Army Supplies, Print. and Pub., 2015), 249 (emphasis added).

In another song by Booth called “Send the Fire,” we find every verse referring to a collective “us.” Verse 4 of this song, which is number 326 in the Songbook, sums up the plea for a sanctified us:

To make *our* weak hearts strong and brave,  
Send the fire!  
To live a dying world to save,  
Send the fire!  
O see *us* on thy altar lay  
*Our* lives, *our* all, this very day,  
To crown the offering now *we* pray,  
Send the fire!<sup>27</sup>

Needham would also write on the importance that sanctification has in the church’s redemptive ministry, and the role of the Holy Spirit, as follows:

[T]he end result of what the Spirit creates in the Church is the power to live redemptive lives. What do we mean by this power? Before answering this question, we must first point out that the Church is God’s purposeful setting for freeing Christians to live redemptively. It is in a community where persons have been reconciled to God and one another, where life is shared, where participation is valued and all gifts are appreciated, and where the focus of life is on matters of eternal significance, that redemptive living become possible.

Sanctification of the person and corporate sanctification are the foundation for The Salvation Army’s redemptive theology. The ultimate completion of this theology is a time when Jesus will come back and the Kingdom of God will be fully realized.

### **Kingdom of God**

The Kingdom of God was the culmination of Booth’s redemptive theology, as he saw the establishment of the Kingdom on earth as the final answer to evil.<sup>28</sup>

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<sup>27</sup> The Salvation Army, *The Songbook of the Salvation Army*, 115 (emphasis added).

<sup>28</sup> Green, *The War on Two Fronts*, 60.

Green deals with this in the following way:

He became increasingly convinced that he and his people were to have a significant part to play in the establishment of such a kingdom. It must be remembered that setting some sort of time frame for the establishment of the kingdom of God by reading the nineteenth and twentieth centuries back into the books of Daniel and Revelation was of no interest to Booth. He was concerned, however, that his people understand their place in the process of redemption, and that they be properly motivated, realizing all along that there was a divine organizational goal toward which they were marching—the kingdom of God.<sup>29</sup>

Booth saw this perspective as creating vision, giving direction, and providing hope, and would say in his *General Letters*, “When God’s people wake up to the importance of this great War, and go forth to engage in it after this fashion, the Kingdom will not be very far away.”<sup>30</sup> Needham comments on this topic as follows:

The Church is passionately committed to this hope as the decisive reality that was promised in the cross (Colossians 1:20) and will be consummated in the fullness of time (Ephesians 1:9, 10). It is a hope that creates a distinctive ecclesiastical character. We shall now develop that character as freedom from the oppressive past, courage for the promised future and hope for the whosoever.<sup>31</sup>

Having the Kingdom of God as part of the Army’s theology, as stated previously, provides vision and direction, and I can see the value in that, for when added to hope for the future, a Kingdom theology can create a true sense of urgency. This is an urgency for others to experience God’s Kingdom, and for the Kingdom to fully come. Booth saw the Army helping to usher in the Kingdom of God for the world, and as Needham later writes with regard to the church, “It seeks, sees and seizes the future.” Needham continues, “The early Salvationist mission was the product of courageous

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<sup>29</sup> Green, *The War on Two Fronts*, 62.

<sup>30</sup> Green, *The War on Two Fronts*, 62-63.

<sup>31</sup> Needham, *Community in Mission*, 93.

hearts committed to the promised future,”<sup>32</sup> the Kingdom of God. Yet how was this Kingdom to be experienced and ushered in on earth through the process of God’s salvation for the two worlds?

### **Salvation for Two Worlds**

Salvation for two worlds was the way the sanctified Army was to help usher in the Kingdom of God. This is first mentioned officially in the article “Salvation for Both Worlds,” printed in the January 1889 edition of The Salvation Army’s *All The World* magazine. It is in this article that Booth reflects on his forty-four years of serving God. Booth deals openly with his fear that he had limited God’s salvation because overwhelmed by the despair he witnessed each and every day. He felt that if he could not save people from what they faced daily in this world, he would at least try and save them for eternity. Later on, in his ministry, however, he came to the understanding that the gospel that saved people for eternity could equally save people from the present. Booth wrote, “I have found a remedy indeed! Now I saw that this was the work that Jesus Christ came to accomplish—that he was manifested to dispossess all these fiends of evil for the souls of men, to destroy the works of the devil in the present time, and to set up in the soul the kingdom of heaven instead.”<sup>33</sup> This thought was further outlined and established in Booth’s book *In Darkest England and the Way Out*. Norman Murdoch describes this book in an article for *Christianity Today*:

William Booth’s *In Darkest England and the Way Out* (1890) “aroused more public interest than any other book since Henry George’s *Progress and*

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<sup>32</sup> Needham, *Community in Mission*, 95.

<sup>33</sup> Green and Eason, *Boundless Salvation*, 54.

*Poverty*,” according to social historian Victor Bailey. Booth set out to end unemployment in Britain by moving the unemployed from city workshops to farm colonies, and then to overseas colonies. His scheme provides the foundation for Salvation Army social services today.<sup>34</sup>

Murdoch concludes his article by saying that “*In Darkest England* turned the Army from a singular emphasis on evangelism to an equal or greater emphasis on social services.”<sup>35</sup> A few excerpts from the book’s passage on “Saving the Body to Save the Soul” reveal how Booth demonstrated this principle of salvation for two worlds:

To get a man soundly saved it is not enough to put on him a pair of new breeches, to give him regular work, or even to give him a University education. These things are all outside a man, and if the inside remains unchanged you have wasted your labor. You must in some way or other graft upon the man’s nature a new nature, which has in it the element of the Divine. All that I propose in this book is governed by that principle.”

He went on to write,

But what is the use of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive? You might as well give a tract to a shipwrecked sailor who is battling with the surf which has drowned his comrades and threaten to drown him. He will not listen to you. Nay, he cannot hear you any more than a man whose head is under water can listen to a sermon. The first thing to do is to get him at least a footing on firm ground, and to give him room to live. Then you may have a chance.<sup>36</sup>

This passage reveals not only Booth’s understanding of those he and his Army served, but also the compassion behind that service. While salvation of others was always the goal, the focus for Salvationists always had to be on the other’s needs. Booth and the Army’s theology was being shaped by experiences. Green refers to this when he

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<sup>34</sup> Norman H. Murdoch, “In Darkest England,” *Christianity Today*, accessed January 12, 2018, <http://www.christianitytoday.com/history/issues/issue-26/in-darkest-england.html>.

<sup>35</sup> Murdoch, “In Darkest England.”

<sup>36</sup> Booth, *In Darkest England*, 53.

writes, “The Army’s social services were not born out of any doctrinaire theory but out of the involvement of the Salvationist himself in situations of human need.”<sup>37</sup> Green continues:

Experience had shaped his [Booth’s] theology in such a way that he now conceived of hell not only as a place of endless punishment for the wicked, of which alienation from God in this life was a sign, but he now wrote of the outward hell of poverty, drunkenness, debauchery, crime, slavery, war, and every other form of outward misery. And with this heightened awareness of evil, was a belief that he now had two gospels to preach—a gospel of redemption from personal sin and a gospel of redemption from social evil.<sup>38</sup>

This writer is pursuing this issue in this thesis-project, because the language of two gospels continues to be used, leading to the issue of two ministries, which is one of the problems this thesis-project looks to address.

## **2 Peter 3**

In addition to the redemptive theology of William Booth, the New Testament message of 2 Peter 3 also informs this thesis-project. In connection with the three steps of sanctification, Kingdom of God, and salvation for two worlds, Peter is writing to others who share his faith. In this passage, Peter speaks of the Lord’s coming, and the days that will precede it. It could be said that all three steps of Booth’s redemptive theology are found in this text: sanctification (3: 11, 14), the Kingdom of God (3: 7, 9, 10, 13), and salvation for two worlds (3:9, 12, 15). We discover the challenge that in the last days, which we might say we are living in now, we are asked, “What kind of people ought you be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming” (2 Pet 3:11b-12). In these days, we are to live holy and

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<sup>37</sup> Green, *The War on Two Fronts*, 89.

<sup>38</sup> Green, *The War on Two Fronts*, 90.

godly lives. Douglas Moo takes this a step further: “The NIV is a legitimate paraphrase of the Greek, which literally translated reads, It is necessary for you to live in holy conducts and godlinesses.”<sup>39</sup> This thought process fits Booth’s views on sanctification, and how sanctification is essential for this time and work. This same notion is part of Peter’s summary in 3:4: “So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with him.” Holy and godly lives, and then spotless and blameless, are all words used to describe sanctification. Looking deeper at these words reveals the following:

The NIV rendering obscures the fact that in the Greek “spotless and blameless” are associated closely together. Peter used similar language about Christ in his first letter, calling him a lamb “without blemish or defect” (1 Peter 1:19). This 1 Peter reference suggests the original context for the language: sacrifice. The Old Testament regularly demands that the sacrifices offered to the Lord be “without spot or blemish.” How much of this original sacrificial association clings to the words in verse 14 here is difficult to say, for the terms had by this time become regularly used of moral purity.<sup>40</sup>

If the collective we (officers, soldiers, employees in The Salvation Army) truly see our ministry as individuals, as the church, and as The Salvation Army, as offerings to the Lord, then that sacrifice demands us to be spotless, and blameless; it demands that we be sanctified.

“Peter has made this quality of ‘godliness’ a central ingredient in his initial exhortation to believers in this letter (2 Peter 1:3, 6–7). As we noted there, Peter ends his letter by returning to some of the key ideas introduced at its beginning.”<sup>41</sup> Again,

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<sup>39</sup> Douglas J. Moo, *2 Peter, Jude*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1996), 197.

<sup>40</sup> Moo, *2 Peter, Jude*, 208.

<sup>41</sup> Moo, *2 Peter, Jude*, 197.

just as Peter has made holiness the center, so Booth made it the foundation of his and the Army's redemptive theology. Yet even as it starts with that, the ultimate goal continues to be a full salvation (holiness) for the world, and the final triumph over all evil, which is the new Kingdom.

In 2 Peter 3:13 it is written, "But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness." Here is the full realization of a perfected world that Booth talked about. A new heaven, and a new earth, where righteousness is the occupant. Just as Booth talked about the Kingdom as something that provides vision, direction, and hope for the work of social reformation, so Peter provides biblical insights into what Booth was talking about. Booth believed that a life of holiness, and an organization that was sanctified and helping to lead people into the saving knowledge of Jesus Christ, would help usher in the Kingdom of God. The Kingdom spoken of here in verse 13 comes right after what Peter says in verse 12: "Look forward to the day of God and speed its coming." Look forward to the Kingdom, and speed its coming—this is the key to it all. There is an effectiveness in looking forward to the Kingdom and living "holy and godly" lives. Out of that kind of living comes an expectation, a hope in God's works and plans that creates the ability to look forward to what is to come. Booth also believed that The Salvation Army had a role in ushering in the Kingdom of God, in "speeding its coming," and the truth is, as Peter points out, all believers have a part to play in this. Believers are not just to look forward to the new heaven and new earth, but are to help usher it in. "The idea that believers

may actually ‘hasten’ the end of history, while at first sight may seem strange, is in fact deeply rooted in Jewish and Christian teaching.”<sup>42</sup> Moo elaborates upon this thought:

The rabbis claimed that the Messiah would come if only all Israel would repent or obey the law perfectly for one day—a teaching found in different forms in Jewish literature. Peter himself reflects this tradition in his sermon in the temple precincts (Acts 3:19–20): “Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, and that he may send the Christ, who has been appointed for you—even Jesus.” We may think that the idea of Christians hastening the coming of Christ takes away from the sovereignty of God, for doesn’t the Bible make clear that God determines the time of the end? We have here another instance of the biblical interplay between human actions and God’s sovereignty: Human acts are significant and meaningful, but God is nevertheless fully sovereign. As Bauckham argues, what Peter is suggesting is that God graciously factors his peoples’ actions into his determination of the time of the end.”<sup>43</sup>

God allows people to be part of His Kingdom work. This has been the case since the start, from Adam naming the animals (Gen 2:19), to the very end, in allowing us to speed the coming of His Kingdom. This is the motivation for what we as believers, and what The Salvation Army, get to be part of. We, as a people set apart from the world and for God, are part of His master plan to help others experience, accept, and become part of God’s Kingdom, thus speeding the coming of it all. It is this that leads to the final part of Booth’s theology of redemption: the salvation of two worlds.

In the matter of speed, or time, it is noteworthy that much of 2 Peter 3 deals with the issue of God’s return not happening at the time people thought it would. Peter addresses this in 3:9: “The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.” This of course is followed by his challenge, discussed above, to “live holy

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<sup>42</sup> Moo, *2 Peter, Jude*, 197.

<sup>43</sup> Moo, *2 Peter, Jude*, 197-198.

and godly lives as you look forward to the day of God and speed its coming.” Putting these two points together presents the believer with the challenge to use the time God has patiently given in order to bring others into the Kingdom, and to do one’s part to speed the Kingdom. Moo comments on this:

If we ask for further details on how Christians can hasten Christ’s return, Peter gives no explicit answer. But he has already claimed that the apparent delay in the Parousia is because God wants everybody (or, as we argued, all God’s people) to repent—the same point made in the temple sermon just quoted. God’s people can hasten Christ’s return by their sincere and complete rejection of the hold of sin on their lives. Peter also suggests that the holy living of God’s people is a way to speed up the eschatological timetable. And we can include evangelism; recall Jesus’ words: “This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matt 24:14).<sup>44</sup>

Moo continues, “Christians are to use the opportunity afforded by the delay in Christ’s coming to pursue ‘salvation’ (v. 15a). This may mean that they are to be zealous in evangelism, seeking to bring as many to a knowledge of Christ through the gospel as possible before it is too late.”<sup>45</sup> Believers must take advantage of the time God has patiently given them, as well as the opportunity to meet men, women, boys, and girls right where they are and help point them to a salvation from whatever troubles they find themselves in now, and to a salvation for all of eternity. This is very much in line with what Moo writes about Christians needing to be zealous in evangelism. It was that kind of zealous, urgent belief that called The Salvation Army onward.

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<sup>44</sup> Moo, *2 Peter, Jude*, 197–199.

<sup>45</sup> Moo, *2 Peter, Jude*, 208.

## The Salvation Army Today

While The Salvation Army does not have a written redemptive theology outlining William Booth's three stages of redemption, this writer points to the fact that the Army still holds to this theology as reflected in its doctrine of sanctification, songs of faith, and heartbeat for salvation. It is interesting to note that The Salvation Army republished Roger Green's book, *War on Two Fronts*, in 2017, providing the opportunity for *The Redemptive Theology of William Booth* to be seen afresh by new generations. Together with that, the doctrine and theology found in the *Handbook of Doctrine* very much show that the Army is still connected to, and believes this theology to be true.

The Salvation Army's tenth doctrine states, "We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ."<sup>46</sup> The Salvation Army holds to this doctrine, preaching it, teaching it, and claiming it for itself, and for others. The most recent edition of the *Handbook of Doctrine*, published in 2010, also reminds us that,

The mission of God's holy people encompasses evangelism, service and social action. It is the holy love of God, expressed in the heart and life of his people, pointing the world to Christ, inviting the world to saving grace, serving the world with Christ's compassion and attacking social evils. Holiness leads to mission. Sanctification by grace through faith is the privilege and calling of all who profess Jesus Christ as their Lord and Saviour and who accept the power of the Holy Spirit to lead a life of holiness.<sup>47</sup>

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<sup>46</sup> The Salvation Army, "The Doctrines of the Salvation Army," accessed January 10, 2018, <http://www.salvationarmy.org/doctrine/doctrines;jsessionid=9A08C9EDA6D527B9452812A3634D4888>.

<sup>47</sup> The Salvation Army, *The Salvation Army Handbook of Doctrine* (London: Salvation Books, 2010), 198.

Thus, the Army still holds to the doctrine and belief that sanctification is a privilege of all believers, but that with that privilege comes a responsibility of service. While the Army does not share, or even have a written public stance now on the millennial view of William Booth, the Army does believe the words of 2 Peter 3:13 about “a new heaven and a new earth, the home of righteousness.” The Salvation Army’s eleventh doctrine states, “We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the endless punishment of the wicked.”<sup>48</sup> Again, returning to the Army’s handbook on doctrine for this article of faith, the following can be found:

The completion of God’s purposes for the whole universe can be illustrated in the biblical language of the Kingdom of God. This language is a way of describing the rule of God in human affairs, and is demonstrated when lives and human communities are transformed by Christ. The Bible looks forward to that transformation being made complete and visible in a new world order under God.<sup>49</sup>

The Army still views the Kingdom of God as the final eschatological goal, as the final triumph over all evil. It is out of this view that songs like “We’re in God’s Army and We Fight,” written by Catherine Baird are still sung. The fourth verse and chorus are as follows:

The good fight is the fight of faith,  
Heaven’s victories are won  
By men unarmed, save with the mind  
That was in Christ, the Son.  
As morning overwhelms the night,  
So truth shall sin o’erthrow,  
And love at last shall vanquish hate

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<sup>48</sup> The Salvation Army, “The Doctrines of the Salvation Army.”

<sup>49</sup> The Salvation Army, *The Salvation Army Handbook of Doctrine*, 224.

As sunshine melts the snow

We shall not lose the fight of faith, For Jesus is our Lord,  
We lay all carnal weapons down to take his shining sword.<sup>50</sup>

Finally, The Salvation Army still believes in a salvation for two worlds.

Doctrine Six states: “We believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved.”<sup>51</sup>

The *Handbook on Doctrine* speaks of this atonement in the following way:

In the Atonement we recognize the astounding generosity of God’s love towards all people. We realise the depth and gravity of our sin and, by turning in repentance to God, discover the joy of our salvation in Christ. The Church’s mission is to share the message of this generosity, to declare its power, to proclaim its inclusiveness and live its truth, so that the atoning power of the Cross becomes a reality in the lives of all who choose to respond.<sup>52</sup>

The Salvation Army, along with the rest of God’s Church, shares this mission the world so desperately needs for such a time as this. Not only does The Salvation Army still hold to this redemptive theology, but God patiently longs for it to be released to help bring more people into His Kingdom.

## Conclusion

The Salvation Army finds itself uniquely positioned in a place of Godly service. People come to its doors daily at their greatest time of need. People trust The Army to do what is good and what is right. It is from this position that The Salvation Army knows and understands the greatest good of all, the gospel. What an opportunity The

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<sup>50</sup> The Salvation Army, *The Songbook of the Salvation Army*, 340-341.

<sup>51</sup> The Salvation Army, “The Doctrines of the Salvation Army.”

<sup>52</sup> The Salvation Army, *The Salvation Army Handbook of Doctrine*, 132-133.

Army has to model God's Kingdom on earth; to introduce a gospel that can bring about Salvation now and forever and thereby to help usher in God's ultimate return.

Commissioner Israel Gaither wrote in his essay "Mission Matters," which was published in the book *Hallmarks of The Salvation Army*, that "we must settle the identity question."<sup>53</sup> He went on to say,

I'm not worried about the dichotomy of perception of those external to the Army and who they believe we are. The greater concern to me is the attitudinal dichotomy that is held by some of us within the Army. I worry about congregations of soldiers who simply just want to be another church on another corner of their community, attending to human need as just another program on the schedule of weekly activities. This is a distortion of our mission. I worry about our adequacy in the present when we have soldiers who wear the uniform as a sign of pride in an institution as opposed to a witness of our corporate purpose. If Mission Matters, we would rid ourselves of the notion of being satisfied with being understood to be just another church, or service club, or social organization. There are enough already in the world! We must settle the identity question. We are soldiers. We wear uniforms. And we fight against that which makes a person less than God intended.<sup>54</sup>

The Salvation Army is called to help redeem God's people into who God made them to be. After demonstrating this calling in its biblical and theological context, I now explore how others have addressed this subject in a literature review.

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<sup>53</sup> Henry Gariepy, Stephen Court, and Eva Burrows, *Hallmarks of the Salvation Army* (Alexandra, VA: Crest Books, 2010), 2.

<sup>54</sup> Gariepy, Court, and Burrows, *Hallmarks of the Salvation Army*, 2-3.

## CHAPTER 3

### LITERATURE REVIEW

The previous chapter explored biblical and theological perspectives on the concepts behind this thesis-project, and in this chapter I examine some of the contemporary literature on the subject of missional unity. The chapter is divided into three sub-themes: 1) creating a single cohesive team, 2) missional community, and 3) redemptive leadership.

#### **Creating a Single Cohesive Team**

As noted earlier, one of the problems this thesis-project seeks to address is a tendency within The Salvation Army to view itself as two different entities—social and spiritual—which allows for the creation of two different teams. When this occurs, not only does it have the potential to limit resources (manpower, finances, etc.), but it also tends to create what Patrick Lencioni calls “silos.”<sup>1</sup> In this section, the writer seeks to indicate some areas where The Salvation Army could be missing the mark in this matter, and thus failing to provide the most effective ministry possible. A discussion then follows on what it might take to fuse these two existing teams into one that is single and cohesive.

Allen Satterlee points out that some organizational changes took place as a result of the implementation of Booth’s ideas that are found in *In Darkest England*. Satterlee writes:

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<sup>1</sup> Patrick Lencioni, *Silos, Politics, and Turf Wars: A Leadership Fable about Destroying the Barriers that Turn Colleagues into Competitors* (San Francisco, CA: Jossey-Bass, 2006).

The work of the Army is often splintered between that which is predominantly spiritual and that which is social. In the United States, an officer can be frustrated in attempts to meet the physical needs of his city while also trying to meet the spiritual need of his corps. This too often results in the officer becoming only a part-time pastor. During the week he is the administrator of one of the largest social service agencies in town. On the weekend he is the pastor of a congregation that often needs more attention than he may be able to provide with limited help.... Social work efforts sometimes eclipse the spiritual focus of the Army's work.<sup>2</sup>

This passage by Satterlee correctly describes the feelings of many in The Salvation Army. This writer agrees with this assessment, but seeks to demonstrate that these feelings and tensions have only arisen in the Army because it has not realized that it does not have to be two different missions. In the July-August edition of *Officer Magazine*, the General of The Salvation Army, André Cox, writes, "I'm concerned to observe that, in some places, we focus mainly on our mandate to preach the gospel, while in others the main focus is on meeting human needs."<sup>3</sup> Thinking about how the organization may have brought this tension upon itself, this writer wonders if the mission statement might be a good starting place for reflection. Without wishing to change the mission statement of The Salvation Army, there is nevertheless a question mark over having the two mandates of "preaching the gospel of Jesus Christ," and "meet[ing] human needs in His name without discrimination."<sup>4</sup> This dual mandate potentially allows for two missions to emerge. Yet ought not the mission to preach the gospel of Jesus Christ cover everything from preaching, teaching, and disciple making, to offering a cold cup of water in Jesus' name? It is the opinion of this writer that by not

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<sup>2</sup> Allen Satterlee, *Turning Points: How The Salvation Army Found a Different Path* (Alexandria, VA: Crest Books, 2004), 69-70.

<sup>3</sup> André Cox, "It Is Not Either/Or: Keeping our Integrated Mission Together," *The Officer*, July-August 2017, 5.

<sup>4</sup> The Salvation Army, "About the Salvation Army," accessed January 15, 2018, <http://www.salvationarmyusa.org/usn/about/>.

seeing everything the Army does as preaching the gospel, members inadvertently adopt the view that there is both a spiritual and a social side to Christianity.

Lencioni describes silos as follows: “Silos are nothing more than the barriers that exist between departments within an organization, causing people who are supposed to be on the same team to work against one another.”<sup>5</sup> While The Salvation Army does not see itself as two different organizations, it can nevertheless be argued that members often see their work as two different missions, or two different departments. As Satterlee points out, this view has the consequence of the same team becoming internally divided and members working against each other, causing a sense of a “splintered” ministry. Cox expresses similar thinking in his article: “The potential danger we face is that we can be tempted to concentrate on one aspect of our mission to the detriment of the other.”<sup>6</sup> Moving to Lencioni’s point, the following questions need to be asked: “What barriers are currently blocking a single mission, and a single ministry team? How can these barriers be removed to allow The Salvation Army to become one cohesive team?” This study looks for answers to these questions by examining two specific barriers: disunity and lack of communication.

### **Barrier 1: Lack of Unity**

One barrier that this writer looks to examine is that of disunity. In *Sticky Teams*, Larry Osborne refers to the “Unity Factor” as the one thing that cannot be left to

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<sup>5</sup> Lencioni, *Silos, Politics, and Turf Wars*, 175.

<sup>6</sup> Cox, “It Is Not Either/Or,” 5.

chance.”<sup>7</sup> Yet The Salvation Army, along with many others, does leave unity to chance. The Army has certain taglines, or brandings, that both sides of its ministry know and understand, such as “Others,” or “Doing the Most Good,” but even within those phrases, disunity in terms of understanding, conviction, and appreciation can be discerned. Osborne describes how to maximize the unity factor, and this author has adopted his model as part of the training/project for Memphis Tennessee. Osborne discusses the subject of unity in the context of his church staff and board, but the discussion does correlate well with the topic on hand. Given that church staff tend to be viewed more as the spiritual side of ministry, while the board might be viewed more as the business side, this model lends itself well to this thesis-project. Osborne’s outline is as follows: 1) doctrinal unity, 2) respect and friendship, and 3) philosophical unity.<sup>8</sup> I have adapted his outline to better suit this thesis-project, and have come up with the following structure: 1) theological understanding, 2) respect and friendship, and 3) missional methodology.

### **Theological Understanding**

The first thing that needs to be understood, accepted, and believed by personnel in The Salvation Army is that the organization exists for the salvation of the world. Every officer, soldier, and employee alike need to understand that salvation is for all people, and that as part of the Army, they have a role to play in this. The theological understanding that needs to evolve is that everything the Army does is in essence

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<sup>7</sup> Larry W. Osborne, *Sticky Teams: Keeping your Leadership Team and Staff on the Same Page* (Grand Rapids, MI: Zondervan, 2010), 23.

<sup>8</sup> Osborne, *Sticky Teams*, 28.

spiritual. Booth would arguably say that this understanding gives the Army an advantage, both for the client and for the work. He would explain the advantage for the client by pointing out that the Army does not just serve people's immediate needs, but strives to go deeper and take the opportunity of "revolutionizing the character."<sup>9</sup> Booth would in all probability also speak of the advantage the Army has with this theological understanding, because of having both earth and heaven working together.<sup>10</sup> Booth would thus consider a wonderful, professional staff, and willing, committed soldiers (congregants), coupled with the power of God Himself, a true advantage.<sup>11</sup>

### **Respect and Friendship**

"R-E-S-P-E-C-T, find out what that means to me."<sup>12</sup> This memorable lyric written by Memphis' recording star, Otis Redding, speaks of something that we all desire. Romans 12:10 challenges us to, "Be devoted to one another in love. Honor one another above yourselves." Not only is respect desirable, it a challenge to give to one other. Nevertheless, many times respect is lacking in community, even in the church community. Osborne writes of unity by describing relationships between people who "must get along well enough to avoid the miscommunication, stereotyping, and personality conflicts that so easily get in the way when it's time to tackle a tough or

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<sup>9</sup> William Booth, *In Darkest England: and The Way Out* (Atlanta, GA: The Salvation Army, 1984), 261.

<sup>10</sup> Booth, *In Darkest England*, 261.

<sup>11</sup> Booth, *In Darkest England*, 261.

<sup>12</sup> "Respect (Stereo Version) - Aretha Franklin," Google Play Music, accessed January 16, 2018, [https://play.google.com/music/preview/Twnsdqfbn5js5s76c2s2pww2h3m?lyrics=1&utm\\_source=google&utm\\_medium=search&utm\\_campaign=lyrics&pcampaignid=kp-songlyrics](https://play.google.com/music/preview/Twnsdqfbn5js5s76c2s2pww2h3m?lyrics=1&utm_source=google&utm_medium=search&utm_campaign=lyrics&pcampaignid=kp-songlyrics).

difficult issue.”<sup>13</sup> With the Army called to frontline ministries, tough and difficult issues tend to be the norm. The Salvation Army needs to be a community where its members are devoted to one another in love, respecting one other’s thoughts and opinions, and cultivating a friendly atmosphere. When this type of unity occurs, not only do people value each other, but this unity creates a space for the team to grow that much stronger in thought, understanding, and expertise.

### **Missional Methodology**

With reference to the concept of philosophical unity, Osborne writes that, “this means having a basic agreement about our priorities and methods of ministry.”<sup>14</sup> By using the term “missional methodology” instead, the goal is to be united in mission, and ensure that every method the Army uses aligns with that mission. In the case of Memphis, that methodology comes with a long-term care approach. Missionally, it is understood that salvation is only the start, such that there is always a desire to go deeper, and not just help in surface ways. Because of this missional understanding, the challenge is that every method needs to align with that understanding, and for those methods that were strictly emergency based to be either eliminated or enhanced. This kind of focus and unity needs to penetrate decisions, strategies, and how the mission is lived out. Is not the mission of the church always a call to go deeper in its discipleship with Jesus, deeper in its understanding of Him, and deeper in its faith in Him?

To break the barrier that disunity creates, the team must not leave unity to chance, and the mission team in Memphis has thus renewed their commitment to

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<sup>13</sup> Osborne, *Sticky Teams*, 30.

<sup>14</sup> Osborne, *Sticky Teams*, 30.

understanding that everything they do is spiritual. The team has also committed to valuing and respecting each other, and in so doing, not only create a loving/friendly environment, but also allow different thoughts, opinions, and expertise to be added to all discussions. Finally, the team in Memphis understands the mission of going deeper, and members have committed to aligning all of their methods, or considered methods, with that mission.

## **Barrier 2: Lack of Communication**

Steve Macchia writes, “Effective communication builds trust in relationships and is an essential ingredient of healthy teams. The success of your team and the level of trust your team will acquire are directly proportionate to how well they communicate—leader to team, among team members, and toward those they serve.”<sup>15</sup> The importance of communication is a recurring theme of many leadership books, seminars, and training programs.<sup>16</sup> Those same resources talk about what happens when there is a lack of communication, and it is precisely in this lack that the Army finds a barrier to becoming a single cohesive team. With the Army already viewing itself as having multiple missions, over time it has also built different buildings for those missions. Centers of Hope and Social Service buildings have been built, dedicated, and used for the variety of social programs offered by that unit. Adult Rehabilitation Centers, and Kroc Community Centers have been built for those specific ministries. Furthermore, many Salvation Army Corps (church) buildings have been built to serve as

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<sup>15</sup> Stephen A. Macchia, *Becoming a Healthy Team: Five Traits of Vital Leadership* (Grand Rapids, MI: Baker Books, 2007), 64-65.

<sup>16</sup> Lencioni, *The Five Dysfunctions of a Team*; Lencioni, *The Advantage*; Maxwell, *The Seventeen Indisputable Laws of Teamwork*; Cladis, *Leading the Team-Based Church*.

places of worship. With the many books on leadership indicating communication difficulties among teams that work together, this difficulty can only be exacerbated when one team is spread over many different locations, and where ministries might not intersect with each other naturally. With this difficulty comes a lack of good communication, which Macchia has pointed out brings about a breakdown in trust.

According to *The Five Dysfunctions of a Team*, trust is the foundation of a cohesive team.<sup>17</sup> The barrier of a lack of communication is one that must be addressed, and this thesis-project looks to do just that through a process of coordination. Again, this author desires to dispel the notion of there being two missions within The Salvation Army, and one way to promote that understanding is through mission coordination, not mission integration. For true coordination to take place, communication is essential, and with consistent and active coordination, the opportunity arises for this communication to take place, where it might not normally happen if there is a view of two separate missions. Lencioni writes that trust “requires shared experiences over time, multiple instances of follow-through and credibility, and an in-depth understanding of the unique attributes of team members.”<sup>18</sup> With an active coordination of mission, consistent communication, and multiple shared experiences there will be a place for trust to be built. Lencioni mentions the time it takes to build this trust, but also states, “by taking a focused approach, a team can dramatically accelerate the process and achieve trust in a relatively short order.”<sup>19</sup>

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<sup>17</sup> Patrick M. Lencioni, *The Five Dysfunctions of a Team* (New York: Wiley-Blackwell, 2010), 188-189.

<sup>18</sup> Lencioni, *The Five Dysfunctions of a Team*, 197.

<sup>19</sup> Lencioni, *The Five Dysfunctions of a Team*, 197.

Having a coordination plan opens up regular opportunities for communication, breaks down the communication barrier, and in consequence helps to build trust among the whole team. The time spent together in real communication not only builds trust, but can even create friendship, which was discussed in relation to the first barrier. Ajith Fernando points out that toward the end of Jesus' life, he told his disciples, "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you" (John 15:15). Fernando comments, "the heart of friendship, according to this passage, is that Jesus shared with them all that he knew."<sup>20</sup> A potential outcome of this mission coordination plan is that it could bring about a unity in and understanding of the mission at hand, and help all the missionaries who are called to this work.

### **Missional Community**

Phil Needham's book, which has been referred to a great deal in this thesis-project, has the title *Community in Mission*.<sup>21</sup> That is a description of The Salvation Army's position on ecclesiology. The first chapter of this thesis-project identified an external problem Callahan has described as the day of church culture as we know it being over.<sup>22</sup> Reggie McNeal writes about the same issue in this way:

We are witnessing the rise of a new life form in the taxonomy of the North American church. Though it contains the DNA of the movement that Jesus

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<sup>20</sup> Ajith Fernando, *Jesus Driven Ministry* (Wheaton, IL: Crossway Books, 2007), 132.

<sup>21</sup> Philip D. Needham, *Community in Mission: A Salvationist Ecclesiology* (Atlanta, GA: Salvation Army Supplies, 1987).

<sup>22</sup> Kennon L. Callahan, *Effective Church Leadership: Building on the Twelve Keys* (San Francisco: Jossey-Bass Publishers, 1997), 22.

founded, its expression is different from the institutional church that has developed over the centuries. It is church in a new way for a new day—our day—a period that can be described as the post-congregational era of Christianity. This new church life form is the missional community.<sup>23</sup>

This new way of church, which McNeal and Callahan speak of, can be viewed as a frightening reality by many in the church. The organization and structures that the church has developed and has become comfortable with over time look to be in flux as the church finds itself in a post-church world.<sup>24</sup> For others in the church, the rise of the post-congregational church can be seen as a fresh and exciting opportunity. Both of these views, while understandable and valid, should not be fully considered by The Salvation Army, since for this missional community, life should be business as usual. Needham comments as follows: “Since the Church exists for the sake of its mission in the world, its life must be so ordered as to implement this priority.”<sup>25</sup> From its early beginnings, The Salvation Army has seen itself as a mission, even taking on the name Christian Mission before the name Salvation Army came into being.<sup>26</sup> Callahan has summarized much of the order that Needham talks about, comparing the marks of a Mission Outpost with that of a church-culture local church. He summarizes the comparison in the following way:

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<sup>23</sup> Reggie McNeal, *Missional Communities: The Rise of the Post-Congregational Church* (Hoboken, NJ: Jossey-Bass, 2011), 1-2.

<sup>24</sup> Callahan, *Effective Church Leadership*, 22.

<sup>25</sup> Needham, *Community in Mission*, 56-57.

<sup>26</sup> Henry Gariepy, *Christianity in Action: The International History of The Salvation Army* (Grand Rapids, MI: W.B. Eerdmans, 2009), 9.

## Distinguishing Marks

### Mission Outposts

1. Focus on the relational characteristics
2. Living at the edge of its resources
3. In the world
4. Fulfillment of foundational life searches
5. Value of leadership posts: external and missional
6. God's missionaries

### Churched-Culture Local Church

1. Focus on the functional characteristics
2. Conserving and holding its resources
3. In the church
4. Pleasant programs and activities
5. Value of leadership posts: internal and institutional
6. A caste system of professional ministers and laity<sup>27</sup>

It is this writer's opinion that while the missional community should not be something that perturbs or seems new to The Salvation Army today, an honest assessment of the setup in Memphis, using Callahan's measures,<sup>28</sup> reveals that many of the systems currently in use are closer to the churched-culture local church than the mission outpost the Army is designed to be. But all is not lost, as Reggie McNeil's view of a missional community as a redemptive mission suggests,

Comprehending the full scope of God's redemptive work means that the church's mission cannot afford a false dichotomy in our understanding and pursuit of the gospel. Anything that diminishes life is sin. That means personal salvation is critical, but so too are issues of social justice and mercy. Dealing with institutional racism and poverty must be addressed along with a restoration of right standing with God. One cannot be complete without the other. After all, one side of a coin alone does not constitute a real coin; it is counterfeit without both sides.<sup>29</sup>

The Army, with its missional foundation and early beginnings, coupled with its current social service outreach, has both sides of the coin. Because of this, it is still positioned to move much more easily into a missional community mindset than many other

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<sup>27</sup> Callahan, *Effective Church Leadership*, 34.

<sup>28</sup> Callahan, *Effective Church Leadership*, 28-29.

<sup>29</sup> Reggie McNeil, *Missional Communities: The Rise of the Post-Congregational Church* (Hoboken, NJ: Jossey-Bass, 2011), 21.

churched-culture local churches. Taking the six marks that Callahan uses, The Salvation Army has large portions of its ministry already focused missionally, numbers one through three in particular. This does not mean that the Army could not easily slip into “church-cultured” ways, however. The assessment of the Memphis Salvation Army’s ministry, mentioned before, shows that its missional focus is due in large part to its social services, which puts the Army in the world seven days a week, 365 days a year. Because of this vast workload and ministry, a Salvation Army unit, like that of Memphis, has also never had much money to work with. Again, the specific work that is done can mainly be found within the confines of the social service programs, and so when the Army corps units are looked at individually, many are found to be guilty of being inwardly program-centric, churched-culture units.

The answer to this tendency needs to be a coordination of mission that creates the missional community The Salvation Army is called to be. The key to unlocking this missional community and ensuring that mission coordination occurs, can be found in marks five and six, as identified by Callahan. These marks seem to go hand-in-hand, as they both deal with the people found within the mission. A review of Army literature, both past and present, reveals the emphasis seems to be placed on Salvation Army officers, and to a lesser extent on the soldiers who are accomplishing the Army’s ministry. Robert Watson points out there are 3,392 active Salvation Army officers in America who are tasked with overseeing the 9,000 centers that run thousands of programs on a 24-hour-a-day, seven-day a-week basis. He comments that this simply could not happen without the “multiplier effect” that comes from the 109,570 committed soldiers, 47,640 dedicated employees, and the 3.3 million volunteers who

give of their time each year.<sup>30</sup> Using Callahan's language, if all who are committed and dedicated to this mission are considered God's missionaries, then, with the multiplier effect, The Salvation Army has over 160,000 missionaries in America alone, without counting volunteers. That is roughly one Salvation Army missionary for every 2,035 people in the United States.<sup>31</sup> Compared to more general missionary statistics of one missionary for every 216,300 people in the world,<sup>32</sup> this multiplier could produce significant fruit if all were truly put to work. Henri Nouwen talks about this multiplier effect, and what it will take to make it a reality:

If Christian laypeople, ministers, and priests really want to be agents of social change, the first thing they have to learn is how to share leadership. We are used to saying to people that they have responsibilities. To say that they also have the authority that goes with it, however, is something else. It is amazing to find that most priests are still working very much on their own and have not yet found the creative ways to mobilize the potential leadership in their parishes and share their responsibilities with others.<sup>33</sup>

It is this writer's desire to reveal through this thesis-project that the missional community hinges on the understanding that all believers are called to be God's missionaries, and for the church to reclaim this value and share in this leadership. In The Salvation Army, there is an opportunity for the missional community to have a grand positive effect on America and globally, but there is also a need, like that of the priests Nouwen writes of, to find creative ways to mobilize this potential leadership, and

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<sup>30</sup> Robert A. Watson and Ben Brown, *The Most Effective Organization in the U.S.: Leadership Secrets of the Salvation Army* (New York: Crown Business, 2001), 70,145. Statistics have been updated to reflect those of 2017.

<sup>31</sup> This figure is based on a population of 325,727,466 people in the U.S. Worldometers, accessed January 16, 2018, <http://www.worldometers.info/>

<sup>32</sup> "Missions Statistics," The Traveling Team, accessed January 16, 2018, <http://www.thetravelingteam.org/stats/>.

<sup>33</sup> Henri J. M. Nouwen, *Creative Ministry* (Garden City, NY: Image Books, 2003), 89-90.

this is something that should be sought in, and can take place as a result of, the Mission Coordination plan.

### **Redemptive Leadership**

The final part of this chapter explores the Redemptive Leadership Model, which will be utilized in bringing this thesis-project together. This model, created by Rodney Cooper and Harvey Powers, looks to help leaders influence “those whom we touch to significantly experience God’s redemptive power in their lives so that they may be unleashed to live life to their full potential.”<sup>34</sup> With The Salvation Army having its own redemptive theology, and involved in a redemptive ministry daily, this leadership model can only enhance, as well as give accountability to the mission coordination plan. The model is broken into five stages which build upon each other, and ultimately lead to people becoming redemptive leaders (see Appendix B). Those five stages are competency, principles, character, transformation, and redemption. This model has been used to design the monthly mission coordination meeting agenda, which is to be used for every monthly meeting (see Appendix C).

#### **Stage 1: Competency**

Competencies are the measures used by many in the working world to determine success. A competency has been defined as skills plus experience, education, qualifications, and knowledge.<sup>35</sup> One reason competencies are used so widely, could be

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<sup>34</sup> Rodney Cooper, “Redemptive Leadership,” PowerPoint Presentation, Gordon Conwell Theological Seminary, Charlotte, NC.

<sup>35</sup> Cooper, “Redemptive Leadership.”

due to the fact that many measure success in areas that relate well to this stage, such as production, performance, and statistics. This is not to say that focusing on competencies is a bad thing, as such an emphasis can impart confidence to followers,<sup>36</sup> but within the Redemptive Leadership model, this stage cannot be an end in itself, and is in fact only the first stage. This stage can in many ways be related to “the productive life,” described by Hagberg and Guelich. The authors characterize this stage as “the doing stage,” where the work that is done is for the Lord.<sup>37</sup> “For many, this stage describes the height of their faith experience. It feels exciting, fulfilling, awesome, inspiring, fruitful and it usually calls for more effort from us and others. It seems to be almost an insatiable period because everything is going so well. For some, this is captured in the phrase, ‘if God be for us, who can be against us?’”<sup>38</sup> Again, while there is nothing wrong with a productive life, or the competencies stage, when these become the final stage for a leader, that leader has become totally performance driven, focusing more on numbers and programs, and eventually losing sight of the people and purpose they are called to lead.

Hagberg and Guelich outline some problems that can arise from being what the authors term “caged” in this stage.<sup>39</sup> Such problems can be anything from burnout, overwork and stress, to becoming prideful and self-centered, and all due to a focus on

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<sup>36</sup> Cooper, “Redemptive Leadership.”

<sup>37</sup> Janet Hagberg and Robert A. Guelich, *The Critical Journey: Stages in the Life of Faith* (Winnipeg, MB: Media Production Services Unit, Manitoba Education, 2011), 73.

<sup>38</sup> Hagberg and Guelich, *The Critical Journey*, 74.

<sup>39</sup> Hagberg and Guelich, *The Critical Journey*, 81.

performance success.<sup>40</sup> The competency stage thus needs to be one that is carefully monitored. Statistics, programs, and performance measures are indicators, but just as this is the first stage, so these indicators only start the process. Peter Scazzero writes of the “doing” mindset in this way: “Our activity for God can only properly flow from a life with God. We cannot give what we do not possess. Doing for God in a way that is proportionate to our being with God is the only pathway to a pure heart and seeing God (see Matthew 5:8).”<sup>41</sup> The ultimate goal of a leader must not be doing things for God, but being with God. The doing will flow out of the being, and the true measure of success should be, “Is God being seen?” It is important for this thesis-project to acknowledge that within the mission coordination meeting agenda, the competency stage is to be talked about first, but with the least amount of time spent upon it. Again, while this stage is good for providing certain indicators, these indicators should never govern the coordination of mission.

## Stage 2: Principles

The second stage of the Redemptive Leadership model is principles. Robert Clinton defines principles as having to do with the “identification of foundational truths.”<sup>42</sup> Within the context of this thesis-project, the foundational truth for The Salvation Army is that there is but one mission, and that is the salvation of the world. With an understanding of that particular principle, each leader aligns him or herself with

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<sup>40</sup> Hagberg and Guelich, *The Critical Journey*, 82-83.

<sup>41</sup> Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ* (Nashville, TN: Thomas Nelson, 2014), 32.

<sup>42</sup> Robert J. Clinton, *The Making of a Leader* (Colorado Springs, CO: Navpress, 1988), 42.

that mission, and actions flow from that alignment. Steven Covey explains this process by writing, “Principles are guidelines for human conduct that are proven to have enduring permanent value.”<sup>43</sup> Thus with the mission as a principle, The Salvation Army should be provided with guidelines for how it acts, makes decisions, and thinks. When this second stage is coupled with the first, leaders who have competencies that align with principles emerge. Again, within the context of this thesis-project, these can be seen as leaders who have well-run programs and services that are in tune missionally. This is again a good step in the right direction, but is only the second step in this leadership model. While principles are able to impart understanding, in this case missional understanding, the next step takes that process even deeper.<sup>44</sup>

### Stage 3: Character

It is within the third stage that the movement beyond what can be described as surface leadership starts, and that comes from the person of the leader, and not just what they do and how they lead. While competency relates to how the leader does their job, and principle gives some understanding of why, character deals with “the deep structures of who we are that have been shaped by our life experiences.”<sup>45</sup> These experiences can be the ups and downs, high and lows of the leader’s life. In the Redemptive Leadership model, all things, not just victories and successes, are used to shape who the person is and who they are becoming. Romans 5:3-5 reminds us, “We

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<sup>43</sup> Cooper, “Redemptive Leadership.”

<sup>44</sup> Cooper, “Redemptive Leadership.”

<sup>45</sup> Cooper, “Redemptive Leadership.”

also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out His life into our hearts by the Holy Spirit, whom He has given us” (NIV). We thus rejoice in the highs, but also in our suffering, because it produces character. Robert Clinton would place this aspect of leadership development in the “inner-life growth” phase, which also matches the growth outlined in Romans 5.<sup>46</sup> Clinton speaks of character by saying, “The God-given capacity to lead has two parts; giftedness and character. Integrity is the heart of character.”<sup>47</sup> Covey also describes character using the word integrity, saying that character is the combination of integrity with intent, which becomes the foundation of who we are.<sup>48</sup> By looking at these three descriptions of character, we can see that character is anything from integrity and honesty, to the very foundation of our being. James Kouzes and Barry Posner also argue that character is important to those we lead. Their study conducted with employees revealed that character was the most desirable trait in leaders, constantly ranking number one above other traits such as competence, accomplishments, and vision.<sup>49</sup> Henry and Richard Blackaby point out that in another of Kouzes and Posner’s leadership books, they use the term credibility for character,<sup>50</sup> stating that credibility is

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<sup>46</sup> Clinton, *The Making of a Leader*, 44.

<sup>47</sup> Clinton, *The Making of a Leader*, 58.

<sup>48</sup> Stephen M. R. Covey, *The Speed of Trust: The One Thing that Changes Everything* (New York: Simon & Schuster, 2014).

<sup>49</sup> James M. Kouzes, and Barry Z. Posner, *Christian Reflections on the Leadership Challenge* (San Francisco, CA: Jossey-Bass, 2006).

<sup>50</sup> Henry T. Blackaby, and Richard Blackaby, *Spiritual Leadership: The Interactive Study* (Nashville, TN: Broadman & Holman Publishers), 2006.

the foundation of leadership.<sup>51</sup> Within the Redemptive Leadership model, character is a vital stage in which the leader has gone beneath the surface and acknowledges that what is done comes out of the foundation of who the leader is. This dive is necessary, and helps lead to the next stage.

#### Stage 4: Transformation

Leighton Ford describes transformational leaders as “leaders who enable us to see beyond our narrow and often selfish horizons, who can empower us to be more than we have been. They divest themselves of power and invest it in their followers in such a way that others are empowered, while the leaders themselves end with the greatest power of all, the power of seeing themselves reproduced in others.”<sup>52</sup> This quote gives the essence of a transformational leader as someone who enables and empowers those they lead. They do this by giving up their power, and recognizing that their greatest power is a reproduction of themselves in others. It is within this stage that the leader is truly focused, not on self-development, but the development of others. This focus also leads to a “focus on heart change, or deep change in themselves, and their followers and the organization for they understand that meaningful and lasting change occurs from the inside out.”<sup>53</sup> This focus on the heart and deep change brings about a place for repentant

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<sup>51</sup> James M. Kouzes, Barry Z. Posner, Leslie Rodier, Mark Tobin, and James M. Kouzes, *Encouraging the Heart: A Leaders' Guide to Rewarding and Recognizing Others* (San Francisco, CA: John Wiley & Sons, 2007).

<sup>52</sup> Cooper, “Redemptive Leadership.”

<sup>53</sup> Cooper, “Redemptive Leadership.”

leaders. In a recent *Officer Magazine* article, Catherine Wyles writes about repentance as follows:

For some time I have been convinced that God is calling his Church to repentance – away from self-reliance to complete surrender to him, our Creator. We seem to rely on our own understanding or on “experts.” We take pride in the work we do and the battles we have won, yet they are paltry in comparison to what God wants to give us. I believe the time has come to repent.<sup>54</sup>

It is within this transformative stage that leaders find their worth, not in their work, but in God’s work in them. Thus, leaders are not reliant on their individual ways, as Wyles has described it, or on their own understanding, but on God. At this stage of leadership, the familiar passage from Proverbs 3:5-6 comes alive, “Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight” (NIV). Gary McIntosh and Samuel Rima, talking about understanding the leader’s identity in Christ, point out, “We must come to the point where we recognize that our value is not dependent on our performance, position, titles, achievements, or the power that we wield.”<sup>55</sup> Leaders who find themselves in the transformational stage not only see their sinful state and repent, but also see their true identity and worth in nothing less than Christ. This includes not seeing themselves through competencies, principles, or even character, for they take on the character of Christ (Philippians 2). “Our worth as God’s people is what results from our position in Christ rather than our condition on earth.”<sup>56</sup> It is when a leader

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<sup>54</sup> Catherine Wyles, “A Call to Repentance,” *The Officer*, July 2017, 8.

<sup>55</sup> Gary McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: Baker Books, 2007), 213.

<sup>56</sup> McIntosh, and Rima, *Overcoming the Dark Side of Leadership*, 214.

understands their identity in Christ, and finds their true value in Him that their leadership cannot be threatened by giving it away, but becomes transformational as it is poured out. When this process takes place, it sets up the final stage of the Redemptive Leadership model: redemption.

### Stage 5: Redemption

“Redemptive leaders guide others into finding and releasing the power of their own redemptive stories in their successes, failures, wounds and tragedies. They, then, are powerfully able to speak hope and healing, by God’s grace, into the hearts of others.”<sup>57</sup> This sounds very much like the life and ministry of Jesus, for He spoke healing into the hearts and lives of those He came in contact with. This stage matches Hagberg and Guelich’s final stage, which they call “the Life of Love.” At this stage, we reflect God to others in the world more clearly and consistently than we ever thought possible. We let our lights shine in such a way that God is given the credit and the thanks.”<sup>58</sup> In the redemptive stage, leaders model Christ and his perfect love in all that they do. This comes from a full understanding of who and what they are, and influences those following that leadership out of who they are. A true balance is always found there, a love for God, which calls, sustains, and directs, and a love for others, which is perfected by God Himself. This leadership directly follows the great commandments from Jesus found in Matthew 22:37-39, “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself.”

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<sup>57</sup> Cooper, “Redemptive Leadership.”

<sup>58</sup> Hagberg and Guelich, *The Critical Journey*, 152.

## **Conclusion**

Redemptive leaders impart hope, and hope is what The Salvation Army stands for.<sup>59</sup> It is a hope for a better today, and a hope for an eternity with our Savior. Many of The Salvation Army buildings, like the one found in Memphis, are called Centers of Hope, and there are programs that lead to a Pathway of Hope. The word hope is a constant in the Army, which looks to impart hope through its redemptive works each and every day. It is with that understanding that this author hopes to help the Army in Memphis see, understand, and accept the challenge to be redemptive leaders, united in mission, and coordinating cohesively to impart as much hope as possible.

In the next chapter, I will look at the research and methodology for this thesis-project. Using the biblical and theological foundations, combined with the concepts explored in this chapter, I will seek to validate the hypothesis that if The Salvation Army of Memphis were to experience genuine mission unity, it would better realize the full potential of its redemptive theology.

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<sup>59</sup> Cooper, “Redemptive Leadership.”

## CHAPTER 4

### RESEARCH METHODOLOGY

#### **Hypothesis**

If The Salvation Army were to experience genuine mission unity, it would better realize the full potential of the redemptive theology it holds as its own.

#### **Questions**

Can a corps congregation and social service staff work together to encourage, enhance, and engage in gospel work in a meaningful way? Is it possible to set up a system (a mission coordination plan) to provide this process with accountability and measurement tools? Might this plan help, not only in the redemption process for those the Army serves, but also the ministry of The Salvation Army itself?

#### **Introduction**

This thesis-project seeks to answer the above questions and address the hypothesis on mission unity. The study is based on training in the redemptive theology of The Salvation Army, and what mission unity looks like, and also addresses the problems and barriers that get in the way of that unity. All the participants who agreed to be part of this study did so on the understanding that the purpose was to remind them of the theology of The Salvation Army, reflect on what that means in their context, and develop a plan of action to help redeem our community. There were twenty people who agreed to

take part in this thesis-project with its four-hour training session. They also agreed to have two follow-up meetings of two hours apiece within the next six months. The composition of the twenty-people involved were: four Salvation Army officers, three Kroc Center employees, five soldiers representing both the Kroc and Purdue corps, one ARC employee, one Purdue corps employee, and six Purdue social service staff employees. The thesis-project was designed so that every Salvation Army entity in Memphis would be represented. This decision would allow all representatives, and different Salvation Army ministry forms, to hear the same training and respond together to that teaching. The process has been broken down into three sections as outlined in Chapter 1: Remember our Call, Reflect that Call, and Redeem our Community. This chapter outlines what has taken place over the last six months within the work of The Salvation Army in Memphis, and in so doing, answers the questions posed in this thesis-project, and reflects on the hypothesis.

### **Remember Our Call**

The first part of this research project engaged each of the participants listed above. Officers, soldiers, and employees of all Memphis Salvation Army ministry entities (Purdue Center of Hope, Memphis Purdue Corps, Memphis Kroc Corps, and the Adult Rehabilitation Center) came together for a four-hour training session in July 2017. The teaching was conducted in a style that allowed discussion from all, and plentiful interaction throughout the day. The outline and more detail about this training can be found in the PowerPoint presentation in Appendix D. This training time covered much of the material found in the previous two chapters of this thesis-project. The first hour of the

training was devoted to the theology of The Salvation Army, to addressing the current context that the Army finds itself in, and the problems that stem from that. The Army's redemptive theology was explained, and Roger Green's book *War on Two Fronts* was used for much of this topic. Phil Needham's book, *Community in Mission* was also used extensively in this portion of training in order to introduce the Army's theology of church and mission.

Understanding this context set the stage for identifying the problems the Army currently finds itself facing. These problems were introduced as they were in Chapter 1 of this thesis-project, as consisting of two parts, an internal and an external problem. The internal problem was described as the Army seeing itself as two different entities (Social Service/Church), or as two ministries (Social Side/Spiritual Side). This internal problem can be seen as a larger issue when even more ministries of the Army are taken into account, such as ARC, KROC, etc. Stories, including those recounted in Chapter 1, were included in the teaching to add real life examples of redemptive ministry in The Salvation Army.

These stories show that when different entities, in this case the ARC in Florida and the Clearwater Corps, work towards mission together, great things can happen. These stories and the discussion around them got people involved in thinking through the issues, and sharing personal reflections. Some of those reflections included one employee sharing how he used to see himself as "just the maintenance guy that does cleaning for the Army." Then, one day, this employee helped an individual who knocked on the door, and rather than just referring him to someone else, since he was the only one there at the time, he helped the man. Seeing the change that took place in that client during their

interaction made this employee realize how much he had been blessed by acting out The Salvation Army's mission. Yes, one of his responsibilities is to clean, and he rightly feels that it is helping the mission to do so, but he continued by saying, "my job is the mission, and that is to help others."

This employee's story helped to get the point across that there cannot be a separation of duties: it is all mission. The anecdote led to excellent interaction with Needham's thinking on The Salvation Army and mission, in particular the lines from *Community in Mission* that state, "The characterization of Church as an Army derives from the reason for which it exists in the world. What is that reason? The reason is mission. The Church exists primarily for the sake of its mission in the world."<sup>1</sup> Conversation continued around what the Army's mission is, how it is the same, only with different attributes, and how people can make it stronger together. The group's consensus was that there are opportunities and better solutions when the mission is united. The group also agreed that the corps congregations (Purdue and Kroc) and service staffs (Purdue and ARC) could work together and carry out the mission together. This led to the challenge to action that would stretch over the next six months and beyond. One of the questions from the thesis-project was answered by this study group as being a true possibility, and understanding was reached concerning why they would need to follow that up over the next several weeks in order to validate an answer to this question.

After learning about the internal problem, the group then looked at the external issue, i.e., what Kennon Callahan describes as "the day of the church culture [being]

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<sup>1</sup> Philip D. Needham, *Community in Mission: A Salvationist Ecclesiology* (Atlanta, GA: Salvation Army Supplies, 1987), 58.

over.”<sup>2</sup> The teaching brought up the problems the church faces living in a “post church” society.<sup>3</sup> Here the goal was a better understanding of the Army’s theology and view of the church, drawing on Needham’s *Community in Mission* once again. This led to a discussion about a William Booth quote: “We need to reorganize into one vast missionary society in which all Christians would be united in common cause of peace and righteousness overspread the earth.”<sup>4</sup>

The material from Callahan presented in the previous chapter showed the group differences between a mission outpost perspective, and that of the local church culture.<sup>5</sup> The point here was that with a mission outpost perspective, we all are seen as missionaries, and this point was well received by the group, judging from some of the questionnaire responses, with one employee saying: “This lesson/reminder will mean that my ministry role will be thought of as it should be—the channel for my missionary work.”

The teaching on both the internal and external problems led to the closing reflection that the Army is positioned to see these not as problems, but opportunities. Our different entities are not and should not be viewed as different missions. The Salvation Army has one mission, and that mission can be carried out in multiple capacities. The opportunity comes when we truly bring those different capacities together, and leverage them for those we get to present and be the gospel to. The Salvation Army, with its

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<sup>2</sup> Kennon L. Callahan, *Effective Church Leadership: Building on the Twelve Keys* (San Francisco: Jossey-Bass Publishers, 1997), 12.

<sup>3</sup> Callahan, *Effective Church Leadership*, 12.

<sup>4</sup> William Booth’s address entitled, “The Future of Missions, and the Mission of the Future,” cited by Needham, *Community in Mission*, 59.

<sup>5</sup> Callahan, *Effective Church Leadership*, 34.

established missionary church theology and background, should see this place where the church finds itself as normal and common ground, thus finding the ability to move freely, and not be fearful.

This section of teaching ended with the challenge that it all starts with the mindset of The Salvation Army and the posing of questions such as: Does the Army have the mindset of being one mission? Does the Army have the mindset of being missionaries? Does the Army's mindset look at the different entities as competitive and threatening, or does it see opportunities to coordinate and be part of something bigger? Does the Army see the opportunities it has to be on the mission field each and every day, or does it think more about what needs to happen in the corps buildings a couple hours a week? These questions and others were used to close this section, with the point established that the Memphis Salvation Army must realize that it is made up of missionaries with opportunities to have life-changing impact daily. With that mindset comes the understanding that everything we do is missional, and so must be done together, and that coordination of effort is needed to make that happen. Some reflections from participants when closing this section were: "coordination/unity creates strength, confidence, mutual help, and gives clearer directions/goals."

The second hour focused on the history of The Salvation Army and how the current Army in Memphis can address the problems it has inherited. While the first hour provided the theological background and an understanding of how these problems could be viewed, this second hour looked at everyday activities that may take place because of the Army's history, or should take place for the same reason. Participants were reminded of how the Army fully engaged in its dual mission in 1890 after the publication of

Booth's book, *In Darkest England*. The Army's history reveals that since that time there have been many of the same problems with mission unity we are dealing with today. This point led back to conversation about mindset, and to ways we could help fix that. It was also during this hour that the Redemptive Leadership model was introduced, a model that provides an accountable way of moving forward together.

The Redemptive Leadership model proved meaningful to the participants, and evoked many personal stories about people's own journeys. One employee shared that she felt more comfortable talking about her past addiction with The Salvation Army than at her home church. She went on to say that she feels "charged" at The Army. She feels that it is her responsibility and duty to share and connect with clients—because she is on a mission to help others out of their addictions. The Army has a "come as you are" atmosphere. This interaction came at the time the Redemptive Leadership model was being taught, and thus created a way for the participants to connect with the teaching. It was a story that affected the teaching on being a transformational leader in a positive way. This person's openness in sharing what she felt led others to do the same. Another employee added we should understand that remembering who we are is essential. "This will always allow us to blossom as a recognized safe haven for our clients, because of our openness with our own past and current struggles," she said.

This writer could tell that the Redemptive Leadership model got people thinking about the potential impact on clients, as well as about their own personal leadership styles. During the teaching on the Redemptive Leadership model, yet another employee said that receiving services and then being employed by the Army had enabled her to better identify and serve current clients. She feels humbled, she said, and then expressed

how her former negatives have become some of her greatest assets, because her past “evils” can now be used for good. This story was told after we had looked at Dr. Cooper’s definition of redemptive leaders: “Redemptive Leaders not only unleash men and women to fulfill their calling—they reclaim them and show that even failure is never wasted. Redemptive Leaders model that God doesn’t use you IN SPITE of who you are—He uses you BECAUSE OF WHO YOU ARE.” That definition, combined with the employee’s testimony, gave the class another real-life example of The Salvation Army’s redemptive beliefs, and how the Redemptive Leadership model can help each person think and move through that process. This and other sharing throughout the day helped make the point that The Salvation Army is in the redemption business, and that each officer, soldier, and employee must understand that mission, and work together to help accomplish that goal.

This writer’s biggest surprise came from one staff member’s speech during the closing of the trainings when people had the opportunity to share any last thoughts. This employee said we need to ask ourselves: “Do we believe in our mission? If not we probably need to leave, because we are the front lines of battle. If you don’t believe in the mission than you are a liability/danger.” She went on to say that we can identify with another denomination, but we must believe in our mission. This connects with the concept of unity outlined in the theology section of the previous chapter, and the employee understood it, and consequently said something this writer could not say in that setting. After the training, the participants shared a meal together, allowing for fellowship, and continuing conversation. Conversations about mission continued over the meal, and this researcher was excited to see different departments coming together at

lunch to talk mission and how they can do it together. This was not something that had been assigned, but the emphasis on missional unity seemed to have impacted many, and this was reflected in a small way at lunch.

Following lunch the groups were given an hour and a half to start developing a mission coordination plan. The larger group of twenty divided into two groups representing Kroc/ARC and Purdue/Purdue corps. This researcher purposefully did not participate in these groups in order not to sway proceedings in any one direction. The goal for this process was to allow the groups to process the training, and think about and strategize their next step and focus. It was also the first time corps soldiers met the social service workers and/or ARC employees, and vice versa. Some of the goals were as simple as getting to know each other, and what everyone does. Those goals were also combined with how to do mission together, and the issues that needed to be talked about and worked on over the next six months. The items discussed by the Purdue Social Services and corps group can be summarized as follows:

1. There has been a lot of change, Purdue is no longer just a shelter, it is a program, with new employees; the Purdue Corps is new, Pathway of Hope is new.
2. Corps members didn't know the names of all the shelter programs at the Purdue Center. It was explained to corps members why the Center is moving away from "emergency" approach.
3. It would be helpful if each program director presented to staff and corps exactly what they do in each of their programs.
4. The three-month goal is to increase program knowledge among staff and corps members. How can we work together if we don't even know what the other does?
5. What is the Purdue Center's goal? To ensure that women and children leave as whole people, with their potential unleashed.

6. Do we come to work, or do we come to serve? That is the difference between being an employee and redemptive leader.

These were the thoughts and notes shared by that particular group, and out of this particular discussion the group decided to have another meeting to share what each of the different programs and departments do, and what they seek to accomplish. This led to increased mutual understanding, as well as showing various gaps and overlaps that proved helpful in forming a coordination plan. This group also looked at ways to work together more effectively, and ways to ensure that they are mission driven and not just “doing work.”

The ARC and the Kroc corps met in a separate room to develop their action plans.

The items that were talked about by the Kroc and ARC are as follows:

1. The need to organize more opportunities outside of Sunday worship.
2. The need to work out ways for the corps to go over to the ARC more often than just for graduation.
3. The need to work out ways to build real relationships outside of programs.
4. The Kroc also talked about ways they could connect better with their own members who are not church members, and staff.

These discussions were also acted upon in the following months, and there was some excellent traction from a coordination between the Kroc and ARC, as well as between the Kroc and its membership. The latter was truly encouraging to this writer, as it represented an extra initiative from the staff present. With the main part of this study (the training) complete, it was time to move into the contemplative stage, and then finally the action stage. The process thus moves from remembering the call, to reflecting upon it.

## **Reflect Our Commitment**

The next part of this thesis-project was a call to reflection, which, as explained in the first chapter, has two steps to it. Each person and group was to reflect on the teachings and come up with ways to better live out that commitment in ministry together. The second step of reflecting the call is living those things out in everyday ministry. To help with the first part of this process, this researcher provided a five-question questionnaire, designed to help those who took it think through the issues personally, and also provide feedback and for this researcher. Completing the questionnaire was not required, and many chose not to use the tool, but there were nine individuals who did complete it. With nine anonymous questionnaire participants, this writer was given access to some helpful understanding and feedback.

### **Questionnaire Feedback**

The full questionnaires and answers given can be found in Appendix E, but some of the overarching responses are as follows: The first question asked if anything that had been taught was new to the participants, and if so, what were their thoughts about those new insights. Eight out of nine individuals stated that they had learned something new, with the one who did not saying “it was helpful to be reminded about the nature of the mission.” The eight who said “yes” to the question explained that their new insights related to the mission of the Army. Five out of the nine shared a new understanding of shared ministry (the Army was not two separate missions), and two out of nine emphasized they had reached a new understanding of the kind of leaders they are called to be: redemptive leaders. One observation that will be talked about more in the next

chapter was that the Redemptive Leadership model should have been emphasized more throughout the six-month process, as it took time to fully comprehend its true power. An outcome of this was the Coordination Meeting Agenda that will be discussed in Chapter 5 (see Appendix C).

The second question asked if the process had reminded them of important forgotten aspects of their ministry, and if so, what these were. Eight out of nine individuals answered this question with a yes, and one answered with a question mark. even out of eight who answered talked of mission and of being missionaries, four out of eight talked about being one mission, and four out of eight talked about their identity in Christ/mission.

The third question was about missional unity, and asked where the Army needs to focus in order to do better in this area. This question had a variety of answers with two out of nine talking about communication, and another two talking of focusing on being one Army by not simply talking about it. The rest of the answers included the Army being rigid and hard to change, the need for more focus on the communities that surround the Army, a better understanding of what each ministry is doing within the Army, and more pastoral care.

Question four asked what expectations or outcomes they felt would come from a mission coordination plan. This question had the most answers that appeared similar. Seven out of nine talked of being more unified. Two spoke of being more efficient for the clients the Army serves. The last question looked at the training and group process itself, and asked if the participants found value in the process, and if they thought continuing in the process would be helpful or wasteful. They were then asked to share any other

takeaways from the process. Nine out of nine answered the value question with a yes. Nine out of nine answered yes to continuing the process, with one adding future meetings should have an outline/agenda so that time is not wasted. The additional suggestions included finding ways to communicate better with each other through this process, and a reminder of a redemptive leadership truth that “God does not use you in spite of who you are; he uses you because of who you are.” The last reflection this author will share came from an employee who wrote, “I was losing my spark to continue to work at The Salvation Army, but being able to hear and understand these things gave it back to me.” This once again points to identity, and how people identify with certain things. This writer was reminded in the process that those who were part of this study truly want to identify with something that is more than a just a job, position, or organization. They truly want to identify with the mission, and with God who called all of them to this place of service at The Salvation Army in Memphis, TN. While only nine participants took the voluntary questionnaire, all twenty agreed to take part in the planning meetings, and all acted on those plans. It was exciting to see employees wanting to get involved like this, and even more exciting to see plans come together. The following are some of the actions that came out of the plans put together on the training day.

### Kroc and ARC

Members of the Kroc congregation made an effort to go to the Kroc each Monday night and conduct men’s fellowship group meetings. This turned out to be an excellent time for both the men of the ARC and the Kroc. They enjoy anything from game nights, to ice cream fellowships, sports nights, and a variety of other fellowship opportunities.

Included in each night is a Bible study for the group to explore the Word of God together. It is important for the men in the addiction program to find new ways to enjoy life and have a good time beyond the grip of drugs and alcohol. The corps congregation now has an opportunity to enter more deeply into relationships with the men they used to only see on a Sunday morning, but not much beyond. There is a bond that is growing, and a family is truly being developed, and that family is needed by all in that fellowship. Monday is not just for the men, however, as women from the Kroc congregation also find themselves at the ARC on Monday nights as well. They meet with the women residents for Bible study and fellowship. Because this program is smaller by design, there is an opportunity to grow that much closer and more intimate over time, and that is what is taking place. Fellowship, sharing, Bible study, and family development are happening each Monday through this time together. This extra focus on doing mission together has proven to be more than just a Monday program, because the building of relationships makes Sunday worship that much more meaningful, and program graduations become larger events, as a larger family joins in the celebrations.

#### Purdue Social Services/Purdue Corps

The Purdue Corps introduced many of the corps programs and services to the staff in their planning meetings, and much of this was brand new to social service staff who have an average length of employment at the Purdue Center of thirteen years. The same can be said of the soldiers, who with a combined average of thirty plus years of soldiership, were unfamiliar with the programs and services of the Purdue Center of Hope, which has been in existence for seventeen years. They discovered that everyday

corps programs, like youth character building, music, and women's ministries, seem to fit with the clientele that the Purdue Center focuses on daily. The corps, in coordination with the Purdue youth staff, thus launched character building programs for children aged five to seventeen. Until this thesis-project was implemented, these established programs within The Salvation Army had never before been offered at the Purdue, where eighty plus children live in the facility for an average of 1.5 years.

While this has represented a transition for the children, for whom this programing is new, and for the corps members also, who have gone from running programs for five to eight children to between fifty and sixty, overall there have been some great successes. Music programs that include a children's and adult choir have been added, as well as weekly music lessons in piano, brass, drums, and dance. Children who are going through the most traumatic time of their lives are finding a form of therapy, and a way to release and/or discover their creativity in these classes, which are normal everyday Salvation Army programs that corps traditionally run. For the women who are part of the program, women's ministries, a mainstay in Army corps programing, are now taking place weekly. With a focus on fellowship, education, worship, and service, these ladies are being given opportunities to grow in knowledge and relationship with each other.

Again, these programs, which every corps has as a standard, were not offered at the Purdue Center until this coordination took place. Now thirty to forty women regularly participate in them weekly. Another outcome from the coordination is that one soldier who went through the training not only goes to the Purdue Center three to five times a week to help with the various programs listed above, but also now helps case managers enter data into the computers, and ministers to them in an administrative capacity. This

soldier has gone through the necessary training for this work, and has found a place of ministry within the first year of her retirement. She has brought skill sets that are needed, coupled with a heart for those in the building. As a valuable resource looking for something to do, she has coordinated a great work. As mentioned before, the initiative did not end with the Kroc/ARC and Purdue Social Services/Purdue Corps, but was manifest within the Kroc and its staff and departments as well.

### Kroc Corps/Kroc Center

The Kroc corps decided not to use the mission coordination process with the ARC alone, but sought to apply it to other programs and services, and with staff who are in the very same building seven days a week. The Kroc Center of Memphis is a 100,000-square foot community facility with around 11,000 members. The center has a swimming pool, fitness center, two basketball courts, an indoor soccer field, two outdoor soccer fields, a state of the art theater with a nationally recognized theater program, plus an after-school program with almost 160 children registered daily. In this facility, we thus find yet another expression of the mission of The Salvation Army, yet there has been a lack of coordination between that mission and the corps itself. One of the employees who went through the training decided to try and coordinate with Kroc staff to see how he could help fill gaps in everyday mission. The first gap he found concerned a local college that pays for all of its students to be members, along with other teen members who are not fully connected with Kroc programming. This employee took the initiative to start a college night that makes use of the excellent Kroc facilities, food, and organized fellowship. Again, these are all items that were already available, but now they have been

coordinated to provide more for the students the college has entrusted the Center to support. The second issue that this employee addressed was the fact that the center had teenagers who chose not to be part of the afterschool programs or other activities going on at the center. In effect, they were just hanging out in the waiting areas, day after day. While they were not doing anything wrong, it was felt there had to be something more productive and engaging for them to do. This same employee thus coordinated a teen night, which again used all the resources already available in the Kroc center, and designed a space to engage with these young people. Every Tuesday, there are now fifty to sixty teens gathered in organized activities and a Bible study instead of hanging out in the lobby for hours, waiting for their parents to pick them up. Both of these outcomes came from coordinating efforts and resources that have been available since the Kroc opened.

### **Redeem Our Community**

As a result of people remembering their calling, and reflecting on what these callings mean and acting upon them, there have been many different activities that may not have happened without the coordination of mission sparked by this thesis-project. There is no denying that God has worked through those coordination efforts over the past six months, and here follow a few examples of how the Memphis team is redeeming their community.

#### **Kroc and ARC**

While statistics are not the final measure with which to calculate success, they can provide valuable indicators. On October 2, 2017, this writer received an email from the

Territorial Men's Ministry Secretary, Mark Satterlee, that contained the following message:

I wanted to send you a brief note of congratulations. I was just reviewing the statistics for Men's Ministry across the Territory through August and your Kroc Centers men's ministry has seen the largest increase in the entire states of Kentucky and Tennessee! Your increase of 993 in attendance ranks you second in increase across the entire Southern Territory.

I don't know what you're doing, but keep doing it! Thank you for making ministry to men a priority of your ministry. May God continue to bless you.<sup>6</sup>

The Kroc Center, with its focus on coordinating mission together with the ARC, has seen statistical growth in a couple of areas, including Sunday worship and men's ministry. Recording the second highest increase in the entire Southern Territory shows some of the impact of the mission coordination.<sup>7</sup> What needs to be recognized in this example is that a program that is standard within The Salvation Army, coordinated with another standard social service program, brought about this outcome. The greater outcome here is not numerical growth, however, but the ability for the gospel to affect many more men as a result. A second congratulatory email from Mark Satterlee on January 26, 2018, recognized an increase of a further 492 men month over month.<sup>8</sup> The writer replied, reminding Major Satterlee of the coordination between the ARC and the Kroc. Major Satterlee's response was, "Thank you for partnering with the ARC. I would love to see more of this around the territory."<sup>9</sup> This possibility will be dealt with in the next chapter. Other tangible outcomes from these coordination efforts include Sunday

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<sup>6</sup> Mark R. Satterlee, "Congratulations!" E-mail message to author. October 2, 2017.

<sup>7</sup> Areas include: Maryland, West Virginia, Virginia, and the District of Columbia, North and South Carolina, Georgia, Kentucky and Tennessee, Alabama, Louisiana, Mississippi, Arkansas, Oklahoma, Florida, and Texas.

<sup>8</sup> Satterlee, "Congratulations!" E-mail. January 26, 2018.

<sup>9</sup> Satterlee, "Congratulations!" Response E-mail. January 26, 2018.

morning worship becoming a time where there seems to be more response and vulnerability at the moment of commitment. While there is no desire to take credit for the work of the Holy Spirit, it is possible that greater openness has occurred as a result of the relationships and trust that have been built during the fellowship and programs. It is this author's opinion that only the tip of the iceberg can be seen of this ministry, and the same can be said of what is happening at the Purdue Center.

#### Purdue Social Services/Purdue Corps

The impact of the mission coordination is evident in the story of one of the clients from the single women's residence. This client, called "Sue" for the sake of confidentiality, has had a very hard life, as is the case with many The Salvation Army serves. Physical and emotional abuse, coupled with financial hardship, left Sue homeless, hopeless, and at The Salvation Army for a roof over her head. The Single Women's Residence program not only provided what Sue had come for, a roof, but also a case manager who would give her one-on-one guidance and care to get her back on her feet. This case management typically includes counseling, help in finding a job, help securing a new place to live, and guidance in sustaining a positive lifestyle in the future. Yet in her first few weeks, Sue would not talk with anyone: others in the program, staff, and most importantly, her case manager. Her brokenness and lack of self-confidence had taken its toll, and the social service staff were at a loss.

Enter a corps music program. Sue went along to a women's choir rehearsal one night, a ministry of the corps at Purdue, and it was there that she found her voice. Sue can sing, and with her singing came a smile that had been missing for a long time. Sue helped

to lead the singing two weeks later in church, and this produced in her a new level of confidence and self-worth. After that, her case-management included her talking, sharing, and growing. Sue has since graduated the six-month program, and is living a productive and happy life. This was achieved not just with social services or church programs, but with both working in tandem. It is a story that also helped staff and church come together in a better understanding of the single mission, and how it is possible to reach people better when there is true mission coordination.

#### Kroc Church/Kroc Center

Through the coordination efforts for college students and teens at the Kroc described above, there have already been many good outcomes in a short space of time. The college night is not just a place for students to hang out, eat, and fellowship, but has opened up an opportunity for them to find a church and ministry place of their own. In the last six months, three of these students have become members of The Salvation Army corps, and many more are actively coming on Sundays, Tuesdays, Wednesdays, and Thursdays, which is the college night. They have stepped up to help out with everything from youth programs to music programs. This night has helped redeem these students, and in turn has made them into redemptive leaders who are leading children in programs like the ones described in this thesis-project. What started out as a need for connection between members has turned into an opportunity to introduce others to and into the mission. All of this took place as a result of coordinating resources, programs, and people who are all working for the same mission, but who had not been used together until that point.

## **Conclusion**

This thesis-project looked to discover if coordination could take place and if so whether this might help, not only in the redemption of those The Salvation Army serves, but in the Army's ministry as a whole. It is believed that these questions can be answered with a simple yes. It is simple not because the process was a simplistic one, but simple because it was seen and validated on every level. Clients were better served as a result of the coordination. Employee and soldier relations were better as a result of the coordination. There was better stewardship of resources and time because of the coordination. There was an overall focus on mission by officers, soldiers, and employees alike because of the coordination.

This is not to say that everything went perfectly with these processes. Communication still needed to be improved, and within the process itself suggestions were made for more meetings. Those suggestions, and other findings from the thesis-project will be shared, along with conclusions that can be drawn, in the next and final chapter.

## CHAPTER 5

### OUTCOMES AND CONCLUSIONS

#### Introduction

By introducing a concept of salvation for both worlds in 1889, William Booth challenged his Salvation Army to understand the power of the gospel as good news, both for eternity and the present time.<sup>1</sup> With the publishing of *In Darkest England, and the Way Out*, Booth publically expounded this redemptive theology and added practical ways for it to be understood and carried out through his new projects.<sup>2</sup> This was an addition to Booth's existing theology and ministry, out of which The Salvation Army came into existence some twenty-five years earlier. Roger Green ends his study on Booth's redemptive theology by writing,

In the context of the Army's increasing redemptive mission, changes in Booth's theology evolved which both legitimated the existence of The Salvation Army and its work, and provided vision, guidance, and direction for its further work. In many ways the changes in Booth's theology provided structure for the continued redemptive work today of the Army. Booth provided the Army with a theology and with a desire consistently to act upon that theology—the waging of the salvation war on two fronts: the personal and the social.<sup>3</sup>

As groundbreaking as *In Darkest England* was, and it was widely accepted as such by many around the globe, there were others within the ranks of the Army, including Booth's own family, who felt that the addition of the social aspect to the ministry hurt the

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<sup>1</sup> William Booth, Andrew M. Eason, and Roger J. Green, *Boundless Salvation: The Shorter Writings of William Booth* (Winnipeg, MB: Manitoba Education and Advanced Learning, 2015), 51.

<sup>2</sup> William Booth, *In Darkest England: And The Way Out* (Place of publication not identified: Pantianos Classics, 2017).

<sup>3</sup> Roger J. Green, *War on Two Fronts: The Redemptive Theology of William Booth* (Atlanta, GA: Salvation Army Supplies, 1989), 101-102.

work of the spiritual side. In *The Life and Ministry of William Booth*, the reader can find such an example with Booth's children, Ballington and Maud. Ballington and Maud were appointed to oversee the work of the Army in America as National Commanders, and great things were happening under their leadership. The number of corps had doubled and officer numbers increased two and a half times.<sup>4</sup> Everything seemed to be going so well it came as a shock when Ballington and Maud resigned from The Salvation Army, refusing orders from their brother Bramwell.<sup>5</sup> Green captures much of this history, pointing out that, "they were at odds with the Army's growing emphasis on social work."<sup>6</sup> He goes on to quote the Booths' letter:

We could not take a command in a country where the Social Work is being pushed while the Spiritual Work is at a low ebb, or is suffering therefrom. The work of the Army, which really ought to commend itself to the world, and hold its respect and make us the greatest power, is the Army's Spiritual Work; but we feel that the Social Work has, and is, being pushed, exploited and boomed, so that the people's eyes are now drawn from that side of the Army upon which the world will be only too glad to turn their backs, The Spiritual side.<sup>7</sup>

These were strong and passionate words from two former high-ranking leaders of The Salvation Army. Green points out that, "while the social ministry of the Army had by now been well launched, it became evident from these and other protests from high-ranking officers that a clear theological foundation and justification for the social ministry had not been made."<sup>8</sup> Green makes this clear by pointing out that Ballington Booth continued to reference two different works. He shows that Ballington talked of

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<sup>4</sup> Green, *The Life and Ministry of William Booth*, 186.

<sup>5</sup> Green, *The Life and Ministry of William Booth*, 186.

<sup>6</sup> Green, *The Life and Ministry of William Booth*, 187.

<sup>7</sup> Green, *The Life and Ministry of William Booth*, 187.

<sup>8</sup> Green, *The Life and Ministry of William Booth*, 188.

“the social work and the spiritual work as though they were two competing operations rather than two aspects of the same holistic ministry of salvation.”<sup>9</sup> In this thesis-project, this writer follows that thought process and reaches an understanding that a lack of coordination can easily lead to competition. When The Salvation Army ministry is seen and understood as two different missions, the two divisions compete with one other for resources of time, money, people, and strategy. Yet when the mission is fully understood as one and there is a coordination of mission, that competition can turn into complementary acts benefiting all involved. How can The Salvation Army, with a history of 128 plus years of competing thoughts, feelings, and frustrations, work to fully realize the holistic redemptive theology it has held as its own? That is what this thesis-project set out not just answer, but to live out in Memphis, TN.

### **Findings and Reflections**

Throughout this thesis-project the key to truly making The Salvation Army one mission a reality was found to be communication. In Memphis, that started by communicating the theology and identity of The Salvation Army afresh to those who participated in this project, and then emphasizing the importance of communication in seeing the process through. Coordination is built upon communication, and participants in this thesis-project saw coordination break down when communication was not as it might have been. One such example of poor communication was revealed in a meeting that took place involving this writer and selected social service employees and Salvation Army officers, where frustration was expressed over some of the programs. The fact that some clients were absent from certain programs and services because of other program

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<sup>9</sup> Green, *The Life and Ministry of William Booth*, 188.

obligations or opportunities had created tension between different departments. The leaders of one program felt that the leaders of another were devaluing it by allowing the clients to miss it, or by planning something else at the same time. These were valid observations and feelings, but when asked how things had been communicated up to that point, we started to see it was a lack of communication that led to these feelings of competition.

One finding from this study is that it is not just enough to communicate the mission and expectations at the start; communication must be continued at all times in order to keep the one mission focus. It was at that same meeting, and birthed out of other frustrations about non-communication of client information that would have been helpful for all departments, that one entity was invited to become part of a monthly meeting it had not been part of up to that point. An important finding is thus that it is not enough to communicate with one other, there needs to be a communication of frustrations and other negative feelings, even when this process becomes uncomfortable. A redemptive team working together will then be able to work and deal with that, but it cannot do so if it has not been informed, and a lack of shared information can lead to feelings of competition.

Yet another example of the importance of communication came from a personal meeting this writer had with one of the soldiers who was involved with the thesis-project process. This soldier expressed the desire for more opportunities for soldiers, staff, and officers to meet and talk through strategies. This soldier spoke of communication breakdowns that had occurred over program times and locations, and there was a feeling that if there were more opportunities to think about and talk through these and other issues, such breakdowns could have been avoided, or at least anticipated.

The biggest takeaway from all of this is the need to communicate, communicate, and then communicate some more. This need was validated through this thesis-project, since communication was needed, desired by all parties, and yet did not happen on its own. Patrick Lencioni outlines a leadership model consisting of four disciplines, in which the first discipline is to build a cohesive leadership team. Disciplines two through four are as follows: 2) create clarity, 3) over-communicate clarity, and 4) reinforce clarity.<sup>10</sup> There is a tendency for the busyness of the ministry to get in the way of the communication of the mission, so there must be specific times set aside just for communication.

This author and the participants have learned from this thesis-project process, and different touch points have now been established throughout each week and month to ensure that there are adequate opportunities for communication. Those touch points include changes to the following meetings: Firstly, the weekly social service staff meeting that traditionally represented all social service departments has now added the church to this group. In these meetings staff look at schedules, business items, and anything else that might be pressing for that week. Secondly, another regular meeting is the client information meeting referred to earlier. All departments and ministries are now included in this monthly meeting, allowing everyone to have the same understanding of the clients they are working together to serve. Finally, in March 2018, there will be a new meeting initiated by this author. This meeting will be a monthly mission coordination meeting that will include all officers, involved soldiers, and social service staff. This meeting is the outcome of request by parties involved in this thesis-project for missional strategy time requested. The first meeting has not yet taken place at time of writing,

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<sup>10</sup> Patrick Lencioni, *The Advantage: Why Organizational Health Trumps Everything Else in Business* (San Francisco: Jossey-Bass, 2012).

because this researcher has not wanted to appear to be imposing a personal agenda onto the thesis-project. At the conclusion of this project, that consideration will have been negated.

This author has now designed an agenda for these meetings, using both the redemptive leadership model, and the findings from this thesis-project. The outline of the full agenda, which will be used every month and can be found in Appendix C, follows the redemptive leadership steps. The meeting will be just one hour and will take place at the start of each month. The first part of the meeting will deal with competency. This is designed to be the shortest part of the meeting, taking just five minutes of the hour. This will be the time for a quick overview of statistics and other measures. Statistics provide good snapshots of what is going on, and can lead to an understanding of concerns and ways to address them. As expressed in the redemptive leadership model, there is a tendency to focus too much time in this area, which is why this has been allotted the smallest amount of time on the agenda.

The next part of the meeting will deal with principles. The conversation of the meeting will turn to sharing how the mission was seen in the past month. Here people can share testimonies of any kingdom breakthroughs, and will have the opportunity to celebrate what God is doing in and through His mission and missionaries. This is also a time to share prayer requests for needed breakthroughs, allowing the group to remember that God is the ultimate redeemer, and that we must continue to trust Him.

The principles section is scheduled to last fifteen minutes, and will be followed by the character section of the meeting where the attention moves to checking motives, and ensuring that action has come from mission. Here there will be opportunities to talk about

any major decisions or problems that may have arisen, and there will also be time for discussion and feedback and suggestions from the group. The idea is to validate the whole team's expertise and insights, as well as help the team become more open and vulnerable, thus creating trust over time.

Closing the character section will be questions about plans or projects for the next month that might need help from others. This process is designed to help build teamwork. The character section is scheduled to last fifteen minutes and thereafter we will move to the transformational segment of the meeting, a segment that has the potential to be hardest for participants for the first several meetings. It is here that we will not just talk about problems, but own them, apologize/repent for them, and most importantly, learn and move forward and be better because of them.

The author notes that this will not come easily, because of the limitations of human nature, but Memphis has a few employees who are already at this stage in their lives, and who will be helpful in getting others there in time. Because of the nature of this task, and an understanding that there will not be as much sharing, this segment is scheduled to last just ten minutes.

The redemptive section is the last part of this meeting, and is broken down into two different parts. The first is a time where one predetermined member of the team will share a passage from Scripture and a few short thoughts on that passage. This will be followed by three people praying over all that we have talked about and planned, and the month ahead. The time allotted for this is ten minutes, with the last five minutes available for running through any action items, prayer requests, and follow-ups that have resulted from the meeting. It is this author's hope that this meeting agenda will not only provide a

great opportunity for communication among all parties involved, but that it will also help in building trust, and developing redemptive leaders. Much has been discovered and understood from this thesis-project, and there has been considerable impact on the mission as well.

### **Impact on Mission**

This section explores some of the visible impact from the coordinated efforts of this thesis-project. For the sake of consistency, this impact is divided into the categories discussed in previous chapters.

#### **Impact on the Problems**

While the internal and external problems recognized in this thesis-project will not go away in the foreseeable future (the internal problem has existed for more than 128 years, and the external problem is one the whole church must come to terms with), there has been progress made in dealing with them. This thesis-project validated that the Army's identity is crucial, and when officers, soldiers, and staff identify as missionaries with a mission for the salvation of the world, the problems lose their power to divide. This project has seen employees become more passionate about the mission, and soldiers and officers become more dedicated to a social gospel. The problems are still there, but with the missional unity that has developed, participants now believe that these can be overcome together in time.

### Impact on the Corps

Numbers have increased, worship is more vibrant, and spirits are more open. That is just the icing on the cake that is the Memphis corps. Both corps, with their new missional focus, have added layers of service, purpose, and have a hunger that others might experience salvation. One observation that validates that point is that soldiers are now going to the altar to pray with others during prayer times far more than they did before this thesis-project. This can be seen as a tangible result of hearts more inclined to a mission for others.

### Impact on the Social Units

The employees of the Purdue Center of Hope social services can now be heard talking about mission and their desire to be redemptive. There is more focus on what needs to be done to see the mission carried through than what is required to simply do a job. Employees are working with each other far more, as well as with other departments that were not part of this thesis-project. Social services have found itself more in tune with the development department, the kitchen, and others. This writer believes that this is an impact from a team view that was nurtured through this thesis-project.

### Impact on Soldiers, Employees, and Officers

The people of the Memphis Salvation Army have come together more in the last six months than they ever have in the past. They now know names that were unfamiliar to them before this process, and have built relationships that previously did not exist. It is hoped that this impact will only go deeper as these individuals continue to meet more, coordinate more, and trust each other that much more. People who did not know each

other before are now on teams together, making each other stronger and better. Soldiers have found new ways to minister, while employees have been reminded that because they work at The Salvation Army, their job is ministry. Officers have been challenged to try to think and lead in ways that may have not been common practice in the recent history of the Army. Because of this, they have had challenges to overcome, and new opportunities and new congregations to lead. Overall, this thesis-project has impacted the people in Memphis by bringing together those who were formerly separate, and in discovering there is much greater strength in working together.

#### Impact on The Salvation Army of Memphis, TN

The Salvation Army of Memphis has been positively impacted by this thesis-project, in terms of a more focused and united approach to ministry and mission. It was not an easy process because of the many years spent working and operating out of multiple silos. Over time, officers, soldiers, and employees not only found their identity and worth within those single departments, entities and roles, but also developed a competitive spirit that fought for resources, building space, and recognition.

After this six-month process, this competitive nature is still being dealt with, but the issue is on the table. At this point, the issues are over questions such as who is in charge, and who has authority. What has been discovered is that coordination requires communication, corporation, and co-ownership. The greatest impact that this thesis-project has had on Memphis is the ability to address what The Salvation Army's potential might be as a result of its beliefs, ministry position, and mission. The project participants have been able to look at what has kept the Army from reaching that full potential, and are in agreement that it is a lack of mission unity. The Memphis Salvation Army now has

a new awareness, and looks to stress communication and cooperation, and own it together. While the full impact has not been realized over this short study period, there have been glimpses, and the desire to go deeper in missional unity is very evident. Collectively, there is greater expectation of what God can and will do through the mission of The Salvation Army in Memphis in the days ahead.

### **Beyond this Thesis-Project and Memphis**

The Salvation Army in Memphis is committed to continuing this journey of missional unity beyond the timeframe of this thesis-project. The participants have requested others be brought into the teaching, and the social services director, who has been part of this original process, has requested that all staff go through the training process. This training will take place on February 15, 2018, and there is excitement about what God plans to do through that process. As mentioned, new monthly Mission Coordination meetings will begin in March 2018 using the agenda formed by the redemptive leadership model. Beyond these exciting developments that are to come, is an understanding by all staff, soldiers, and officers that because of God's saving grace, and His redemption plan for all people, all are called to be His redemptive agents and in doing so, it is possible to see unlimited potential in all of the men, women, boys, and girls the Army has the opportunity to serve each and every day. The officers, soldiers, and employees of The Salvation Army of Memphis, TN are convinced of the redemptive power of the gospel of Jesus Christ, and are committed to coordinating their ministry to help those they serve realize that redemptive potential in their own lives.

In a few short weeks, this author will be presenting some of this material to all of the Area Commanders in the Southern Territory. This is the first time that all of these officers will be gathered in a training session, and mission unity will be one of the topics of that training. Area Commands have the ability to do just as Memphis has done as they have many if not all the same entities as Memphis (e.g., two or more corps, social services, ARC and Kroc). The desire, however, is for this to be seen as something all Army units can understand and adopt for their specific ministries, as this thesis-project creates the possibility to realize and be the mission of The Salvation Army. With an understanding of how this process has worked, and past experience in Salvation Army appointments, this author believes that this thesis-project could be applied to any Army appointment, regardless of size or scope. Looking at three different corps appointments that are outside of an Area Command helps validate that point.

Danville, KY, for example, is a small corps in rural central Kentucky. This corps has a variety of soldiers and employees who oversee social services, a gym, and a thrift store. When this writer was stationed in Danville, little to no attention was given to connecting the church and the social services or the thrift store. There was a connection with the gym program, but that was mostly due to a connection with an employee who oversaw that program who was also a soldier. This corps has twenty to thirty faithful soldiers, and fifteen faithful employees. Danville would be classified as a smaller corps in The Salvation Army, but using the multiplier effect, now has thirty-five to forty-five missionaries ready to be activated. With some coordination, they could go deeper with the hundreds of people who enter the thrift store daily, or who come to receive help from the food pantry, bed room, and utility assistance. With that coordination could come real

opportunities to build relationships with the people who come multiple times a week to shop for deals, or those who come for social service assistance in their greatest time of need.

The Salvation Army in Danville can think of itself as a small church, even for a small town, as it did while I was there, but what is lost is that The Salvation Army of Danville is seen in that town as the lead social service agency in the five-county area. When stationed there, this researcher had the opportunity to expand those services by partnering with the city's health department and the local hospital to create the Hope Clinic and Pharmacy for indigent care. This was well received and funded by all in the city, and The Salvation Army continues to be seen as on the frontline in meeting human needs. With coordination, these ministries could be fused together to go deeper in their service and in their meaning.

Thus, no matter if it is an Area Command setting with multiple units within one large city like Memphis, a large corps such as Clearwater, FL, mentioned in Chapter 1, or a small corps like Danville, KY, coordination can happen. The various branches of the Salvation Army, regardless of size, location, or corps/area command classification, have one thing in common: a gospel that is to be shared both spiritually and socially. When coordinated together, the joint impact has the potential to go deeper, both now and for eternity.

## **Conclusion**

Henri Nouwen once pointed out that “vision and mission are so central to the life of God’s people that without vision we perish and without mission we lose our way

(Proverbs 29:18, 2 Kings 21:1-9).”<sup>11</sup> The God-given vision of William Booth that we now call The Salvation Army, has a God-given mission: the salvation of the world. This thesis-project explored how this mission has at times been limited by division, where multiplication should have taken place. For just six short months, The Salvation Army of Memphis experienced new and exciting things by living that mission out together, and not divided. What was experienced was the fuller potential of what the Army has always believed—that God is in the redemption business, and he has called the Army into that business with Him. The Salvation Army has seen glimpses of mission unity, and the impact that has. Our challenge now is to live in that understanding and allow that reality to penetrate our hearts, lives, ministry, and mission. To close, I will end with a song and prayer. A song, *For Thy Mission* which is found in The Salvation Army songbook written by a Salvation Army officer, Brindley Boon. May we remember that God has called us to a wonderful mission. May we reflect that in our living and words. And may we go out where God places us, and help those in our care to understand the redemptive power of Jesus Christ.

Thou hast called me from the byway  
To proclaim thy wondrous love;  
Thou hast placed me on the highway  
That to all men I may prove  
There is mission in my living  
There is meaning in my word;  
Saviour, in my daily striving  
May this message yet be heard.

For thy mission make me holy,  
For thy glory make me thine,  
Sanctify each moment fully,

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<sup>11</sup> Henri J. M. Nouwen, and John S. Mogabgab, *A Spirituality of Fundraising* (Nashville, TN: Upper Room Books, 2011), 16.

Fill my life with love divine.<sup>12</sup>

God has called The Salvation Army to a specific mission, and He has placed it in a specific place to show and proclaim His love. And so, this author, a Salvationist and officer called by God, prays for his Salvation Army that God will make us holy, sanctifying us, filling us, and uniting us with His perfect love, so that His kingdom may come on earth as it is in heaven.

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<sup>12</sup> Salvation Army, *The Songbook of the Salvation Army* (London: Salvation Army Supplies Print. and Pub., 2015), 232.

APPENDIX A

MISSION COORDINATION PLANNING FORM



MISSION COORDINATION  
PLANNING FORM

COMPETENCE | PRINCIPLE | CHARACTER  
TRANSFORMATION | REDEMPTIVE

WHO'S IN OUR COMMUNITY? (Talk about soldiers, clients, beneficiaries, and outreach)

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WHAT NEEDS DO OUR COMMUNITY HAVE? (What social & spiritual needs are there?)

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HOW CAN WE BETTER COORDINATE OUR PROGRAMS/SERVICES TO BETTER MEET THE NEEDS OF OUR COMMUNITY? (How can our different programs and services come together to meet these needs?)

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WATCH LIST: (Any clients, beneficiaries, and or soldiers who would benefit from additional time and resources?)

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Next Meeting Date: \_\_\_\_\_

## APPENDIX B

### REDEMPITIVE LEADERSHIP MODEL

**Redemptive Leadership**



### **Discussion:**

*What has been your best  
experience of good leadership  
and what made it so?*

*Given what you've stated, how  
would you define "Leadership"?*

### **Redemptive Leadership Model**

**Competency**

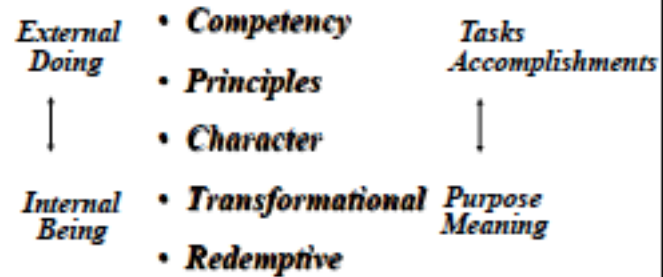
**Principle**

**Character**

**Transformational**

**Redemptive**

## Key Concepts of Redemptive Model



## Summary

- *Leadership influence is a developmental process.*
- *Each stage builds on the next.*
- *Pivotal transformation points occur in the "crucible" experiences of our lives.*
- *Often these events redemptively become the basis of our influence in other's lives.*
- *We then have the privilege of meeting and guiding others at key points in their own redemptive journey.*

***Redemptive Leadership -  
Influencing through who we are:***

***"Effective spiritual ministry flows out of being,  
and God is concerned with our being."***

***"As a leader, you should recognize that God is  
continually developing you over a lifetime.  
His top priority is to conform you to the image  
of Christ for ministry with spiritual authority.  
Enduring fruitfulness flows out of being."  
Dr. Robert Clinton***

***Redemptive Leadership -  
Influencing through who we are:***

***"We remove the organ and demand the  
function.***

***We make men without chests  
and expect of them virtue and enterprise.***

***We laugh at honor and are shocked  
to find traitors in our midst."***

***- C.S. Lewis***

**Definition of Leadership:**

***Dr. Robert Clinton***

***“Leadership is a lifetime  
of God’s lessons.”***

**Definition of Leadership:**

***Dr. Harv Powers***

***Leadership is influencing others to  
release their redemptive potential  
in fulfilling their purpose under  
God.***

**Definition of Leadership:**  
***Dr. Robert Greenleaf***

*The essence of leadership is the desire to serve one another and to serve something beyond ourselves. "*

**Definition of Leadership:**  
***Bill Thrall***

*"Leadership is Influencing Others. When one life touches another -- in a family, community, organization or culture -- the effect is called influence. "*

**Definition of Leadership:**  
***Joseph Jawarski***

*"Leadership is about the release  
of human possibilities."*

**Definition of Leadership:**  
***Dr. George Barna***

*"A leader is someone who effectively  
motivates, mobilizes resources, and  
directs people toward the  
fulfillment of a jointly embraced  
vision."*

**Definition of Leadership:**  
***Kouzes & Posner***

*"Leadership is a reciprocal relationship between those who choose to lead and those who decide to follow."*

***Anonymous***

*"Leadership is knowing what to do next, why it is important, and bringing resources to bear on the need at hand."*

### ***Clinton's Model***

- ***Phase 1 - Sovereign Foundations***
  - *Foundational Issues worked into life of leader.*
  - *Character traits embedded.*
- ***Phase 2 - Inner Life Growth***
  - *Learn by doing in ministry.*
  - *Major thrust of God's development is heart of leader.*
- ***Phase 3 - Ministry Maturing***
  - *Ministry as prime focus of life.*
  - *Work of God is to and in life of leader.*
- ***Phase 4 - Life Maturing***
  - *Leader identifies and uses gift mix.*
- ***Phase 5 - Convergence***
  - *Role that matches gift mix, temperament & experience.*

### ***Janet Hagberg: The Critical Journey***

1. The Recognition of God

2. The Life of Discipleship

3. The Productive Life

4. The Journey Inward

5. The Journey Outward

6. The Life of Love

## ***1. The Recognition of God*** Hagberg

- **Thesis:** *Faith is the discovery or recognition of God.*
- **Characteristics:**
  - *Sense of awe, need, innocence.*
  - *Natural awareness*
  - *Greater meaning in life,*
- **Caged:**
  - *Worthlessness*
  - *Spiritual bankruptcy, martyrdom, ignorance.*
- **Movement to Stage 2:**
  - *Become part of a strong group*
  - *Let life become more meaningful.*
  - *Find a strong charismatic leader to follow.*

## ***2. The Life of Discipleship*** Hagberg

- **Thesis:** *Faith is learning about God.*
- **Characteristics:**
  - *Meaning from belonging*
  - *Answers found in a leader, cause or belief system.*
  - *Sense of righteousness & security in our faith.*
- **Caged:**
  - *Rigid in Righteousness-We against Them*
  - *Switchers*
- **Moving from stage 2-3.**
  - *Recognize uniqueness*
  - *Identify gifts & recognize contributions*
  - *Seek responsibility*

### **3. The Productive Life** *Hagberg*

- Thesis: *Faith is working for God.*
- Characteristics:
  - *Uniqueness in the Community*
  - *Responsibility*
  - *Value placed on symbols*
  - *Spiritual goal reached*
- Caged:
  - *Overly zealous – Life as performance*
  - *Weary in well doing*
  - *Self Centered*
- Moving from 3-4:
  - *Loose sense of certainty – Faith/Personal Crisis*
  - *Feel abandoned & look for direction.*

### **4. The Journey Inward** *Hagberg*

- Thesis: *Faith is rediscovering God.*
- Characteristics:
  - *Life/faitb crisis*
  - *Loss of certainties –search for direction, not answers. Apparent loss of faith.*
  - *Pursue personal integrity in relation to God.*
- Caged:
  - *Always questioning – immobilized & consumed by self assessment.*
- Moving from 4-5:
  - *Let go of spiritual ego (self-centeredness)*
  - *Accept God's purpose for our lives*
  - *Seek wholeness through personal healing & pilgrimage*

### ***The Wall* Hagberg**

- Thesis: *The Mystery of our will meeting God's will face to face.*
- Resistance:
  - Strong Egos – High Achievers
  - Self-Deprecators – Guilt & Shame Fiddlers
  - Intellectuals – Doctrinaire
- Going through the Wall:
  - Discomfort
  - Surrender
  - Healing
  - Awareness, forgiveness, acceptance, love.
  - Melting – Molding
  - Solitude & Reflection

### ***5. The Journey Outward* Hagberg**

- Thesis: *Faith is surrendering to God.*
- Characteristics:
  - *Renewed sense of God's acceptance*
  - *New sense of the horizontal life*
  - *Sense of calling & calm*
  - *Focus on other's best interest*
- Caged:
  - *Out of touch with practical concerns & careless about important things*
- Moving from 3-6:
  - *No striving – growing deeper*
  - *Seeking God in all of life*
  - *Being God's person*

### ***6. The Life of Love*** Hagberg

- **Thesis:** *Faith is reflecting God.*
- **Characteristics:**
  - *Christ like living*
  - *Wisdom gained from life 's struggles*
  - *Compassionate living for others*
  - *Detachment from things & stress*
  - *Life abandoned*
- **Caged:**
  - *Separation from World – waste of life*
  - *Neglect of Self*

### ***Redemptive Leadership Model: Competency***

- **Competency- Skills + Experience.**
  - *Education, qualifications, knowledge*
- **Competency impart confidence to the follower.**

***Redemptive Leadership  
Model: Principle***

- ***Principle- Underlying truths which transcend situations.***  
***"Principles are guidelines for human conduct that are proven to have enduring permanent value." - Steven Covey***
- ***Principle based – impart understanding.***

***Redemptive Leadership  
Model: Character***

- ***What do we mean by the term "character"?***
- ***"Why is it so important in leadership?"***

***Redemptive Leadership  
Model: Character***

- ***"Proven Character" Romans 5:3***  
*"And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; "*
- ***Engraved"***
- ***Distinctive mark or imprint on the soul***
- ***"Mark left by the tool. "***

***Redemptive Leadership  
Model: Character***

- **The deep structures of who we are that have been shaped by our life experiences.**
- **Involves both our pluses & minus, our strengths & vulnerabilities.**
- **Involves identifying & beginning to face our "dark side."**

***Abraham Lincoln***

***"Nearly all men can stand  
adversity,  
but if you want to test a man's  
character,  
give him power."  
(success)***

***Integrity:***

***Honesty is telling others the truth,  
Integrity is telling ourselves the  
truth.***

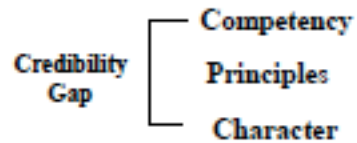
***Bill Thrall***

*"But prove yourselves doers of the word,  
and not merely hearers who delude themselves.*

*For if anyone is a hearer of the word and not a doer,  
he is like a man who looks at his natural face in a  
mirror; for once he has looked at himself and gone  
away, he has immediately forgotten what kind of  
person he was.*

*James 1:22-25*

## ***Credibility***



*Character Based – Impart trust.*

## ***Transformational Leader***

***How would you define leadership that is transformational?***

## ***Transformational Leaders***

- ***Metamorphoo - Change into another form. Emphasis on inward change.***
- ***To change radically in inner character, condition or nature.***
- ***To morph.***

***2 Cor 3-12-18***

*Someone once asked a goldsmith how long  
he kept the gold in the fire. His reply;  
"Until I can see my face in it."*

*In his marvelous and mysterious way, God  
keeps shaping us until He can see Himself  
in our lives.*

*The process is long, arduous, complex, and  
certainly not painless, but it is worth it.  
And we need not wait until the conclusion  
to celebrate. We can, if we choose,  
genuinely celebrate the process.*

*Tim Hansel*

### ***Transformational Leaders: Characteristics***

*"Leaders who enable us to see beyond our  
narrow and often selfish horizons, who  
can empower us to be more than we have  
been. They divest themselves of power and  
invest it in their followers in such a way  
that others are empowered, while the  
leaders themselves end with the greatest  
power of all, the power of seeing  
themselves reproduced in others."*

*Leighton Ford*

***Transformational Leaders:  
Characteristics***

***"Leaders who enable us to see beyond our narrow and often selfish horizons, who can empower us to be more than we have been. They divest themselves of power and invest it in their followers in such a way that others are empowered, while the leaders themselves end with the greatest power of all, the power of seeing themselves reproduced in others."***  
***Leighton Ford***

***Transformational Leaders:  
Characteristics***

***"Leaders who enable us to see beyond our narrow and often selfish horizons, who can empower us to be more than we have been. They divest themselves of power and invest it in their followers in such a way that others are empowered, while the leaders themselves end with the greatest power of all, the power of seeing themselves reproduced in others."***  
***Leighton Ford***

## **Transformational Leaders**

- *Focus on facilitating the development of followers to fulfill their potential.*
- *Focus on heart change, or deep change in themselves, their followers and the organization.*
- *Understand that meaningful and lasting change occurs from the inside out.*
- *Transformational – impart healing*

## **Redemptive Leaders**

- *Redemption involves the notion of purchasing, ransoming, rescuing and "tearing loose" a person who is in bondage.*
- *There is deliverance from a curse or burden and the idea of setting free to live fully.*

***"The aim of redemption can only be to bring men to the fullest use and enjoyment of who they are."***

***Francis Connell***

### ***Redemptive Leadership***

- Influencing those whom we touch to significantly *experience God's redemptive power* in their lives so that they may be *unleashed to live* life to their full potential.
- Redemptive leaders *guide* others into *finding and releasing the power of their own redemptive stories* in their successes, failures, wounds and tragedies. They, then, are *powerfully able to speak hope and healing, by God's grace, into the hearts of others.*
- *Redemptive – Impart Hope*

APPENDIX C

MISSION COORDINATION MEETING AGENDA



MISSION COORDINATION MEETING AGENDA  
MEMPHIS, TN

Date: \_\_\_\_\_

COMPETENCY

1. How are we doing on paper this month?  
-Stats Health review, Census Counts, etc.

2. Any areas of concern?

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3. Ideas for addressing those concerns

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DOING THE MOST GOOD does not equal doing the most...

"Doing for God in a way that is proportionate to our being with God is the only pathway to a pure heart and seeing God." – Peter Scazzero

"Blessed are the pure in heart, for they will see God." – Matthew 5:8

## PRINCIPLES

1. How have we lived our mission out this month?

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2. Do we have any testimonies of Kingdom breakthroughs?

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3. Do we have and prayer requests for Kingdom breakthroughs?

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“Principle: a moral rule or belief that helps you know what is right and wrong and that influences your actions” – Merriam- Webster Dictionary

“Never tire from doing what is right.” – 2 Thessalonians 3:13

## CHARACTER

1. What major decisions have we made this month which showed our mission character? -Any that did not?

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2. Any major decision we are dealing with right now? Discussion...

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3. What areas of ministry can we utilize each other's ministry strengths more?  
- Any help needed for short term projects this month?

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“Character is the combination of integrity and intent, it is the foundation of who we are.” – Stephen Covey

“We also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, CHARACTER; and character, hope. And hope does not disappoint us, because God has poured out His life into our hearts by the Holy Spirit, whom He has given us.” – Romans 5:3-5

## TRANSFORMATIONAL

1. What areas have we failed in this month? -Failed ourselves, failed our clients...

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2. How can we gracefully moved forward and learn from those failures?

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“Our worth as God's people is what results from our position in Christ rather than our condition on earth.” – Gary McIntosh

“Godly sorrow brings repentance that leads to salvation and leaves no regret”  
– 2 Corinthians 7:10a

## REDEMPTIVE

### 1. Time for shared scripture & prayer for coming month

“God invites us to practice His presence in our daily lives. At the same time, He invites us to practice the presence of people within an awareness of His presence, in our daily relationships.” -Peter Scazzero

“Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself.” – Matthew 22:37-39

### ACTION ITEMS FOR THIS MONTH:

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### PRAYER ITEMS FOR THIS MONTH:

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### MINISTRY COORDINATION FOLLOW-UPS:

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\*Five stages are from the Redemptive Leadership Model  
created by: Dr. Rodney Cooper & Dr. Harvey Powers

## APPENDIX D


### THESIS-PROJECT POWER POINT PRESENTATION




# THE WHOLE WORLD REDEEMING

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UNLEASHING THE REDEPTIVE THEOLOGY OF THE SALVATION ARMY




DOING THE  
MOST GOOD™



## WHY ARE HERE TODAY?

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DOING THE  
MOST GOOD™


- We have a unique interest in the Mission & Ministry of The Salvation Army
- We play a major role in that Mission & Ministry
- How can we be more FOCUSED on this Mission & Ministry together...
- To REMEMBER who we are,
- To REFLECT on that calling,
- To help REDEEM the community we are called to serve

## DEVOTIONAL



- Isaiah 61:1-4





## THE PROBLEM




- 2 Problems = 2 Opportunities

- Problem 1: Internal

- Army is seen as 2 entities (Social Service/Church) , 2 ministries (Social Side/ Spiritual Side), even more when we divide up our work (ARC, KROC, etc.)

- Problem 2: External

- "The day of the church culture is over." Dr. Kennon Callahan / we now live in a "Post Church" society



## THE PROBLEM/ OPPORTUNITY




- "The day of the church culture is over. The day of the mission field has come." –Callahan


- "It is self-evident that we are no longer in the church culture that existed in the late 1940s and the 1950s. Statistical research, analyses of this culture, and long-range projections all clearly indicate that ours is no longer a church culture... We clearly and decisively are entering the mission field."

- What does that mean for us as a church?

Effective Church Leadership, Kennon L. Callahan, 12




## THE PROBLEM/ OPPORTUNITY

  
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- "The Salvation Army, like any other denomination, has its strengths and weaknesses. It has not always maintained its missionary commitment, and it has at times been guilty of spiritual Phariseeism." —Commissioner Phil Needham
  - "The Army needs to stand as a reminder today to other churches about missionary commitment. Only now it needs to remind itself more than anyone else. It could lose its own missionary heartbeat. It could forget that the sole reason for its existence is the world for whom Christ died. Nothing would be more pale and pathetic than a missionary movement without a mission"
- What does that mean for us as a Mission?

Community in Mission, Phil Needham, 2



## INVOLVING SOLDIERS IN SOCIAL SERVICES BY: COMMISSIONER NORMAN S. MARSHALL

  
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- A dichotomy has evolved between those Army functions viewed as "social" and those viewed as "spiritual".
- Many present-day soldiers (and officers) view the "caring" ministries as nonreligious necessities engaged in to justify public funding.
- At a Salvation Army training course for counselors (social service professionals), the subject of spiritual counseling was raised. "if spiritual counseling is indicated," replied the trainer, "send the client to the officer. That is his business."



## MISSION OUTPOST / CHURCH CULTURE DISTINGUISHING MARKS

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- Mission Outpost
- Focus on the relational characteristics
- Living at the edge of its resources
- In the world
- Fulfillment of foundational life searches
- Value of leadership posts: external and missional
- God's missionaries
- Churched-Culture Local Church
- Focus on the functional characteristics
- Conserving and holding its resources
- In the church
- Pleasant programs and activities
- Value of leadership posts: internal & institutional
- A caste system of professional ministers and laity



## THE PROBLEM

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- 2 Problems = 2 Opportunities
  - Problem 1: Internal
    - Army is seen as 2 entities (Social Service/Church) , 2 ministries (Social Side/ Spiritual Side), even more when we divide up our work (ARC, KROC, etc.)
  - Problem 2: External
    - "The day of the churched culture is over." Dr. Kennon Callahan / we now live in a "Post Church" society
- Opportunity is Mission Unity... its all about the Mission



## REMEMBER



- "The Characterization of Church as an Army derives from the reason for which it exists in the world. What is that reason?"
- "The reason is MISSION. The Church exists primarily for the sake of its mission in the world."
- William Booth's address called 'The Future of Missions, and the Mission of the Future' said, "We need to reorganize into one vast missionary society in which all Christians would be united in common cause of peace and righteousness overspread the earth."
- Early Salvationists, therefore, were urged not to become provincial in their thinking and not to become too absorbed in their local corps congregations. Rather, they were to keep in mind that they were part of a universal mission committed to the gospel of the whosoever.

Communion in Mission, Phil Needham, 56-57



## SOME THEOLOGY



- "Salvation is not only individual, personal, and spiritual. Salvation is also social and physical. The dimensions and dynamics of salvation were both personal and social. Christ, therefore, is the Deliverer, and the will of God and of Christ is not only that personal sin be destroyed, but that devils be sent back to hell."
- William Booth on Earth as it is in Heaven...
- 2 Gospels (Social/Personal) | Army

War on Two Fronts, Dr. Roger Green



## SOME THEOLOGY



- "Striking the balance become an important theme for Booth in defending his conception of the place of social salvation in the scheme of things, and in defending his expanded vision of the participation of the Army in social redemption. The nature of such a balance was important to Booth for at least two reasons.
- First, he feared that social salvation would break loose from its ties to spiritual salvation, thus rendering The Salvation Army merely an ineffectual social agency.
- Second, he feared a Church with all its temples and meetinghouses to save men just for a world to come, while never lending a helping hand to save them from the inferno of their present life.
- "if you want my social work, you have got to have my religion; they are joined together like Siamese twins, to divide them is to slay them" – William Booth

War on Two Fronts, Dr. Roger Green



## SOME THEOLOGY



- Evangelism (church) is an announcement of the Kingdom's presence and an invitation to accept citizen status. Social action is also an announcement of the Kingdom's presence, but in this case by supporting and participating in the social change for which that presence calls. Without both ways to witness, the proclamation of the gospel is hindered.
- Evangelism without social action is flight from the world and refusal to accept the reality of the Kingdom's transforming presence in the midst of this world which God loves.
- Social action without evangelism is flight from the personal depth of the gospel and refusal to take seriously Jesus' unmistakable command to his followers to become fishers of men.

Communism in Prison, Phil Needham, 62



## SOME HISTORY



- The Army started in 1865 in London England by William & Catherine Booth
  - Started as an evangelical outreach to the down and out
  - Social Services official started in 1883 in Melbourne, Australia by soldiers and officers
- Booth and the Army would fully and officially engage in its dual mission in 1889, and then went further with the 1890 publication *In Darkest England and the Way Out*.

War on Two Fronts, Dr. Rodger Green




## A SOLUTION – MISSION UNITY




- “Work in the Most Complete and Perfect Combination Possible”
  - To separate and scatter them, leaving them to work out varying plans, would surely be unwise. No, no. Two working in combination will accomplish more than two in separation. Let them be one and the same force, though acting in various divisions and scattered to the ends of the earth. Let them be one army, and make them feel that they are working out one plan. Shoulder to shoulder. Brethren, sisters, comrades, division is weakness... unity is strength. Why?” – William Booth

Salvation Soldiers, William Booth, 26




## A SOLUTION – MISSION UNITY




- “Why?”
  - Combination gives the strength which flows from sympathy.
  - Combination gives confidence.
  - Combination gives the strength which comes from mutual help.
  - Combination gives the power which comes from example.
  - Combination gives oneness of direction.
- Your Salvation Army has been made to accomplish the IMPOSSIBLE, and to conquer that which to human calculations cannot be overcome. FORWARD!


Salvation Soldiers, William Booth, 1844-1912



## REFLECT



- Think about, ponder
- Look like
- What do we do with this information? What opportunities do we have right now?




## REDEMPTIVE LEADERSHIP

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- Redemptive Leaders not only unleash men and women to fulfill their calling- they reclaim them and show that even failure is never wasted. Redemptive Leaders model that God doesn't use you IN SPITE of who you are – He uses you BECAUSE OF WHO YOU ARE

-Dr. Rodney Cooper





## REDEMPTIVE LEADERSHIP

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- “The Church is called into the world to celebrate God’s redemptive presence in the common life and to be a transforming fellowship through which he can demonstrate the power of God unto salvation.” —Commissioner Phil Needham

Communito in Histon, Phil Needham, 26




## REDEMPTIVE LEADERSHIP MODEL: COMPETENCY


- *Competency- Skills + Experience.*
  - *Education, qualifications, knowledge*
- *Competency impart confidence to the follower.*



## REDEMPTIVE LEADERSHIP MODEL: PRINCIPLE

- *Principle- Underlying truths which transcend situations.*  
*"Principles are guidelines for human conduct that are proven to have enduring permanent value." - Steven Covey*
- *Principle based – impart understanding.*







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## REDEMPITIVE LEADERSHIP MODEL: CHARACTER

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- What do we mean by the term "character"?
- "Why is it so important in leadership?"







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## REDEMPITIVE LEADERSHIP MODEL: CHARACTER



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- "Proven Character" Romans 5:3  
*"And not only this, but we also rejoice in our tribulations,  
 knowing that tribulation brings about perseverance; and  
 perseverance, proven character; and proven character, hope;"*
- "Engraved"
- Distinctive mark or imprint on the soul
- "Mark left by the tool."



## REDEMPTIVE LEADERSHIP MODEL: CHARACTER

- The deep structures of who we are that have been shaped by our life experiences.
- Involves both our pluses & minus, our strengths & vulnerabilities.
- Involves identifying & beginning to face our "dark side."



## TRANSFORMATIONAL LEADERS

- *Focus on facilitating the development of followers to fulfill their potential.*
- *Focus on heart change, or deep change in themselves, their followers and the organization.*
- *Understand that meaningful and lasting change occurs from the inside out.*
- *Transformational – impart healing*



## REDEMPTIVE LEADERS

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- *Redemption involves the notion of purchasing, ransoming, rescuing and “tearing loose” a person who is in bondage.*
- *There is deliverance from a curse or burden and the idea of setting free to live fully.*

*“The aim of redemption can only be to bring men to the fullest use and enjoyment of who they are.”*


*Francis Connell*




## REDEMPTIVE LEADERSHIP

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- *Influencing those whom we touch to significantly experience God's redemptive power in their lives so that they may be unleashed to live life to their full potential.*
- *Redemptive leaders guide others into finding and releasing the power of their own redemptive stories in their successes, failures, wounds and tragedies. They, then, are powerfully able to speak hope and healing, by God's grace, into the hearts of others.*
- *Redemptive – Impart Hope*





## MISSION COORDINATION PLAN



- Get together at least 1 time in the next month to make a plan of action
- Set up times to meet and coordinate the mission (not your mission) together
- Communicate, and Communicate again



## MEET RYAN





## APPENDIX E

### SURVEY QUESTIONNAIRE

#### Questionnaire

1. Did you learn anything new today? Yes If yes, would you please share some of your thoughts on that: I learned that the Winchester Corps is now the Purdue Corps.
2. Were there items that you were reminded of (REMEMBER) today? Yes If yes, would you please share what some of those things might have been, and what it meant to you for your role in ministry.  
I was reminded of the mission of The Salvation Army, and that as an employee and a soldier of The Army, I should be intentional to meet the needs of others where they are and to share the Good News of Jesus to everyone. I was also reminded that we are in The Army together as a team – not as two separate entities. We should be working together to help each other and to continue to see ourselves as a whole and not divided between social services and the church.
3. When given time to REFLECT on these items, where do you feel The Army is doing well, and where do we need to focus more to be better at mission unity?  
I believe we have an exceptional social services department, and that together, with the church, we can grow the Kingdom for Christ. I feel that once we learn how each program works and where the church can be plugged in, we will be able to focus on growing together and utilizing each of the different strengths each program and the church has to bring to the mission.
4. What do you think will happen in your area of ministry (expectations) with the Mission Focus Plan you have come up with together?  
Our group decided to meet in August to learn more details of the specific programs that we have to offer as well as what the church's role is at The Purdue Center. I expect that we will be able to strategically plan our next steps.
5. Do you find value in this process? Yes Very helpful Do you think it will be helpful or wasteful to meet on this every three months? Very helpful Please share any other takeaways and thoughts about this process:  
I am SO thankful for this meeting! I wish we could share the main points with all the staff. I came away from the meeting with a whole new perspective. My whole attitude and focus has been restored and renewed. I come to work now and look at each person differently. I no longer look at our participants as those who are being served by The Army. I see them and asked myself, "How can I show God's love to them? How can I be the hands and feet of Jesus to them today? How can you use me, Lord?" Thank you for the reminder and the focus to encourage us to be what God has called us to be.

## Questionnaire

1. Did you learn anything new today? Yes! If yes, would you please share some of your thoughts on that:

I learned many new things about The Salvation Army's history and theology! In addition, I was very pleased with what was specifically highlighted on both of those subjects.

2. Were there items that you were reminded of (REMEMBER) today? Yes! If yes, would you please share what some of those things might have been, and what it meant to you for your role in ministry.

I was ~~reminded~~ reminded to remember my identity at all times! My identity is not my job title! This lesson/reminder will mean that my ministry role will be thought of as it should be - the channel for my missionary work!

3. When given time to REFLECT on these items, where do you feel The Army is doing well, and where do we need to focus more to be better at mission unity?

I believe we are doing well with unity across racial lines/obstacles, but I do feel a large gap between what we provide and what we proclaim.

4. What do you think will happen in your area of ministry (expectations) with the Mission Focus Plan you have come up with together?

I think the gap between our programs/teams <sup>across the city?</sup> will be smaller, as well as the gap between free programs (i.e. fitness, aquatics) and the Kroc corps.

5. Do you find value in this process? Yes! Do you think it will be helpful or wasteful to meet on this every three months? \_\_\_\_\_ Please share any other takeaways and thoughts about this process:

I think this is a beautiful, healing process. Perhaps meeting every 4 months will be better, as I'm not sure everyone will stick to <sup>meeting</sup> 3 months.

## Questionnaire

1. Did you learn anything new today? Yes If yes, would you please share some of your thoughts on that:

Staying true to who we are. Dettling back to our mission. It is not about doing Church, instead it is about evangelizing & doing the mission. We are all missionaries doing the work of God. We do not have to be so preachy when it comes to God & ourselves, but doing the work will show our God Given Calling. We are here to serve.

2. Were there items that you were reminded of (REMEMBER) today? Yes If yes, would you please share what some of those things might have been, and what it meant to you for your role in ministry.

One thing that truly stood out was we must accept our strengths & build on them. At the same time, be honest about our weaknesses & develop them. Another thing that stood out was Provide & Proclaim. They work together when we provide we are giving hope, joy, faith, beauty & more. Along with that we are proclaiming-taking action. Walk along side the participant NOT doing it for them. Everyone involved is held accountable to finding & having success.

3. When given time to REFLECT on these items, where do you feel The Army is doing well, and where do we need to focus more to be better at mission unity?

We are doing well at saying this is what we do & giving the face of it. We are playing missionaries or playing church & we do that well. We need to work in truly coming together as 1 Army. Stop with the separation when we are not together others are able to come in & destroy what we have. Communication needs to improve among all of us. The Right does not know what the Left hand is doing. We at least need to be in the same book while working to get on the same page.

4. What do you think will happen in your area of ministry (expectations) with the Mission Focus Plan you have come up with together?

At this time not sure. Right now I believe it will at least provide the information. But we must understand NOTHING is SET IN STONE. We are here for the participant while supporting each other. Must stop STOP STOP thinking that participants can't do something. Who said they couldn't. As a whole work to encourage & inspire participant to improve on the goals they have set.

5. Do you find value in this process? Yes Do you think it will be helpful or wasteful to meet on this every three months? Yes Please share any other takeaways and thoughts about this process:

If we really or truly move forward & come together then it will work. This gave me a different insight on The Salvation Army. I was losing my spark to continue to work at the Salvation Army, but being able to hear & understand William Booth was not about Traditions. His thought is we are different & each individual that comes to us will have a different situation. It is our job to assist them not hinder them.

## Questionnaire

1. Did you learn anything new today? yes If yes, would you please share some of your thoughts on that:

how incredibly easy it is to become complacent and comfortable with ones work with the army, and totally forget about the main reason that God has placed you in the position that has blessed you with.

2. Were there items that you were reminded of (REMEMBER) today? yes If yes, would you please share what some of those things might have been, and what it meant to you for your role in ministry.

Just that we all need to remember the "Mission statement" each day we come to serve, and work, and not forget what William Booth original mine set, "To not only pray for those that need our help, but to get into action and do what's needed also.

3. When given time to REFLECT on these items, where do you feel The Army is doing well, and where do we need to focus more to be better at mission unity?

The Army is doing great, but needs to on occasion, focus more on those communities that closely surrounds them

4. What do you think will happen in your area of ministry (expectations) with the Mission Focus Plan you have come up with together?

I expect to communicate and fellowship more with people that have a need for spiritual guidance in the areas of personal addictions.

5. Do you find value in this process? yes Do you think it will be helpful or wasteful to meet on this every three months? helpful Please share any other takeaways and thoughts about this process:

The more departments meet, the more they all stay aware of each others strengths and weaknesses, and can advise, and suggest meaningful ways to improve.

## Questionnaire

1. Did you learn anything new today? Yes If yes, would you please share some of your thoughts on that:

I learned the Church actually acknowledge the 2 problems (internal & external) and that the SA has always identified as a mission. In addition, the Redemptive leadership

2. Were there items that you were reminded of (REMEMBER) today? Yes If yes, would you please share what some of those things might have been, and what it meant to you for your role in ministry.

Meet the clients where they are and that we are a mission and we are missionaries

3. When given time to REFLECT on these items, where do you feel The Army is doing well, and where do we need to focus more to be better at mission unity?

I think we do well with discernment and embracing. However, we need to work on engaging more, let's need to really focus on One Army! We are still very separated.

4. What do you think will happen in your area of ministry (expectations) with the Mission Focus Plan you have come up with together?

I think, hope and pray we will become more united and knowledgeable about what our mission is together!

5. Do you find value in this process? yes Do you think it will be helpful or wasteful to meet on this every three months? Helpful Please share any other takeaways and thoughts about this process:

Redemptive leadership - God doesn't use you inside of who you are. He uses you because of who you are. Awesome!

### Questionnaire

1. Did you learn anything new today? yes If yes, would you please share some of your thoughts on that:

I learned I am a Redemptive leader  
Too often social service is deemed separate  
From the spiritual of the Salvation Army

2. Were there items that you were reminded of (REMEMBER) today? yes If yes, would you please share what some of those things might have been, and what it meant to you for your role in ministry.

Always remember to point to Christ as  
the source and resource for every issue  
in this world

3. When given time to REFLECT on these items, where do you feel The Army is doing well, and where do we need to focus more to be better at mission unity?

The Army is doing well in looking at what  
is effective and what is Godly. The concern  
is very rigid tradition that can dim the light  
in seeing the next step

4. What do you think will happen in your area of ministry (expectations) with the Mission Focus Plan you have come up with together?

It will bind and bond Purdue in a way  
that builds one accord practices that are  
rooted in providing hope to those that come

5. Do you find value in this process? yes Do you think it will be helpful or wasteful to meet on this every three months? \_\_\_\_\_ Please share any other takeaways and thoughts about this process:

As a Agency of believers willing to be the  
hands & feet of God, this type of Fellowship will  
encourage us, provide some balance for our open  
wounds and help grow in Christ, skills and hope

## Questionnaire

1. Did you learn anything new today? No If yes, would you please share some of your thoughts on that:

I've heard similar things before.  
However it was helpful to be reminded about  
the nature of our mission.

2. Were there items that you were reminded of (REMEMBER) today? Yes If yes, would you please share what some of those things might have been, and what it meant to you for your role in ministry.

That we are a mission and that I need  
to develop the mindset of a missionary.

3. When given time to REFLECT on these items, where do you feel The Army is doing well, and where do we need to focus more to be better at mission unity?

I feel we do very well in developing and  
running programs. I feel we need to focus on staying  
together and working together as a team. It's easy  
to get caught up in what you are doing and forget about  
what others are doing, and there

4. What do you think will happen in your area of ministry (expectations) with the Mission Focus Plan you have come up with together?

That those whom we serve will come  
to know and experience healing and wholeness

5. Do you find value in this process? Yes Do you think it will be helpful or wasteful to meet on this every three months? Yes Please share any other takeaways and thoughts about this process:

We must continue to  
communicate with one another if the  
missional ministry is to stay whole.

# Questionnaire

1. Did you learn anything new today? Yes If yes, would you please share some of your thoughts on that:  
yes, I learned about two things that will help the Church be more effective: Provide and proclaim
2. Were there items that you were reminded of (REMEMBER) today? yes If yes, would you please share what some of those things might have been, and what it meant to you for your role in ministry.  
Cantieri: I regularly went out twice a month and fed the homeless and even gave them personal care packages. I also prayed for them and engaged in conversations with them.
3. When given time to REFLECT on these items, where do you feel The Army is doing well, and where do we need to focus more to be better at mission unity?  
I feel that were doing well in women's Bible Study and men's Fellowship. We need to focus more on the discipline within our kids, pastoral care, and our people.
4. What do you think will happen in your area of ministry (expectations) with the Mission Focus Plan you have come up with together?  
There could be consistent in providing and proclaiming, then we can be ~~the~~ effective in those ministry areas
5. Do you find value in this process? \_\_\_\_\_ Do you think it will be helpful or wasteful to meet on this every three months? \_\_\_\_\_ Please share any other takeaways and thoughts about this process:  
Yes, I do find value in this process. ~~no~~ I do think that it would be helpful to meet every 3 months. There is no I in team.

1. Yes

I learned how the different sections are set up, i.e. women's shelter and the Pathway of Hope.

2. ??

3. Keeping the women and children that are in the program at the Army worship center. Most of these children and mother's do not know simple bible stories that I believe are an integral part of the entire mission.

4. We have not come up with a plan together yet. However, from a personal perspective, loving each and everyone of them is necessary from the soldiers up through the ranks of your hired social workers and programs at the center.

5. If the meetings are done with an outline and/or certain things on an agenda, and needs to be met, then yes. However, just to meet to meet, it would only be a waste of time.

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## VITA

Zachary Z. Bell was born January 2, 1979 to Salvation Army officer parents in Grafton, WV. Being an officer's child, he grew up living in several of the southern states of the United States. He received his Bachelor of Arts degree with a major in Business Administration in 2001 from Asbury University.

After marrying his college sweetheart thirteen days after graduation from Asbury, Zach and Shelley have continued to follow their call to officership by attending The Salvation Army School for Officer's training. Upon competition, they were appointed as Corps Officers in Danville, KY, which would be followed by appointments in Tyler, TX, Clearwater, FL, and currently in Memphis, TN.

Zach continued his education through the years, earning a Masters of Arts in Christian Leadership from Gordon-Conwell Theological Seminary in 2013. From 2015-2018, Zach has worked on his Doctorate of Ministry with a focus on Redemptive Leadership in hopes of completion in May of 2018. Zach and Shelley have one daughter, Emma, who completes this fun family of three.